UNIVERSITY OF MADRAS.

FULL NOTES

ON THE

SANSKRIT TEXT

FOR THE

MATRICULATION EXAMINATION, 1894,

CONTAINING

Complete Translation, Explanations, References, Allusions, Grammatical Glosses, Synonyms, Paraphrases, etc., with an Analysis of the **TEXT** portion of the **NALOPAKHYANA.**

BY

T. V. VAIDYANATHA AIYAR, M.A.,

Mathematical Lecturer, St. Thome College, Madras, and Examiner in Sanskrit, University of Madras.

PRICE 1 RUPEE.

Madras:

ADDISON & CO.,

Printers and Publishers to the University,

158, 188 & 189, MOUNT ROAD.

1894.

UNIVERSITY OF MADRAS.

FULL NOTES

ON THE

SANSKRIT TEXT

FOR THE

MATRICULATION EXAMINATION, 1894,

CONTAINING

Complete Translation, Explanations, References, Allusions, Grammatical Glosses, Synonyms, Paraphrases, etc., with an Analysis of the **TEXT** portion of the **NALOPAKHYANA.**

BY

T. V. VAIDYANATHA AIYAR, M.A.,

Mathematical Lecturer, St. Thome College, Madras, and Examiner in Sanskrit, University of Madras.

PRICE 1 RUPEE.

Madras:
ADDISON & CO.,
Printers and Publishers to the University,
158, 188 & 189, MOUNT ROAD.

1894.

EXPLANATION OF ABBREVIATIONS, &c.

A. or Atm.	...	Átmanepada.
abs.	...	absolute.
abl.	...	ablative.
acc.	...	accusative.
adj.	...	adjective.
adv.	...	adverb.
aor.	...	aorist.
Bah.	...	Bahuvríhi.
ben.	...	benedictive.
caus.	...	causal.
cf.	...	compare.
comp.	...	compound.
compar.	...	comparative.
conj.	...	conjugation,—al.
dat.	...	dative.
den.	...	denominative.
desid.	...	desiderative.
du.	...	dual.
e. g.	...	*exempli gratia*, for example.
Eng.	...	English.
f. or fem.	...	feminine.
fig.	...	figurative.
freq.	...	frequentative.
fut.	...	future.
gen.	...	genitive.
gram.	...	grammar,—atical
ibid.	...	the same.
i. e.	...	*id est*, that is.
imperf.	...	imperfect.
impera.	...	imperative.
ind., indec.	...	indeclinable.
inf.	..	infinitive.
instr.	...	instrumental.
Karm.	...	Karmadháraya.
l.	...	line.
lit.	...	literal.
loc.	...	locative.
m. or mas.	...	masculine.
Mb.	...	Mahábhárata.
n.	...	neuter.

n.	...	name.
nom.	...	nominative.
opp.	...	opposite of.
obj.	...	objective.
p.	...	page.
Parasm. or P.	...	Parasmaipada.
part. or p.	...	participle.
pass.	...	passive.
pl.	...	plural.
pot.	...	potential.
pot. p.	...	potential passive participle.
p. p.	...	past passive participle.
perf. or per.	...	perfect.
pers.	...	person.
pres.	...	present tense.
pron.	...	pronoun, pronominal.
q. v.	...	*quod vide*, which see.
rel.	...	relative.
sing.	...	singular.
superl.	..	superlative.
Tat.	...	Tatpurusha.
U.	...	Ubhayapada [P. and A.]
voc.	...	vocative.
o,...	...	denotes that the rest of the word is to be supplied
&c.	...	et cetera.
+	...	in some places used to separate two words without *sandhi;* in other places, to stand for a compound, which is itself a member of a compound.

CORRIGENDA.

P. 24, l. 21. दशार्णाः—दश ऋणानि (उदकानि) येषु ते ।

When the word दश is followed by ऋण, the *vriddhi* of the initial vowel of the 2nd word takes the place of both the final vowel of the 1st and the initial vowel of the 2nd word.

INTRODUCTION.

The following is the substance of the first five chapters of the *Nalopákhyána* :—

Chap. 1.—There was a king of the *Vidarbhas,* named *Nala,* the son of *Vírasena.* He was strong, handsome and well-versed in the knowledge of horses. He was truth-telling and fond of dice. And there was king *Bhíma* of the *Vidarbhas* who possessed every virtue. Being childless, he tried his utmost for obtaining issue. Once upon a time there came to him a *Brahmarshi* named *Damana.* Pleased with the reception given him by *Bhíma* and his queen, the illustrious sage granted a boon of one gem of a daughter *Damayantí* by name, and three sons *Dama, Dánta,* and *Damana. Damayantí* became celebrated all over the world for her physical and mental charms. Repeatedly hearing of each other's virtues, *Nala* and *Damayantí* conceived an attachment towards each other, which did not spring from a personal interview. Unable to control the love that he felt for *Damayantí, Nala* was one day walking in his pleasure garden, when he saw a number of golden-winged swans. He thereupon caught hold of one of them, which promised to speak of him in very good terms before *Damayantí* and thus get her married to him, if he would but let him go. *Nala* liberated the swan, which kept its word by allowing itself to be caught by *Damayantí* after taking her a long way from her maids, and by representing in glowing colors the character and personal appearance of *Nala. Damayantí* was pleased to hear the words of the swan, and commissioned him to speak well of her before *Nala.* The swan thereupon returned to the *Nishadhas* and fulfilled his mission.

Chap. 2.—*Damayantí* thereupon became love-sick. Learning her condition from her maids, *Bhíma* resolved to hold a *Svayamvara,* and accordingly sent invitations to the various rulers of the earth, requesting them to be present on the occasion. And all the kings, hearing of *Damayantí's Svayamvara,* poured into the city of *Kundina,* and took up their quarters in the mansions assigned them by the hospitable *Bhíma.* At this time two divine sages *Nárada* and *Parvata* went to the regions of *Indra,* after their wanderings over the earth, and they were asked by *Indra* how it happened that for some time past he had not the honor of receiving in his palace any of his friends—the terrestrial kings. The sages replied that it was on account of *Damayantí's Svayamvara,* and that the kings were on their way to *Bhíma's* capital to stand as suitors for the hand of *Damayantí. Agni, Yama,* and *Varuna* entered *Indra's* court. The four gods exclaimed in rapture 'We also will attend the *Svayamvara.*' They did set out, and on their way to Bhíma's city, they overtook *Nala,* who was also proceeding to the same destination.

Chap. 3.—The gods on beholding him came down from their cars, and requested him to be their messenger. *Nala* first pledged his word that he would, and then asked them who they were and what they wanted of him. They explained to him who they were and whither and with what object they were going, and asked him to go to *Damayantí* and speak favorably of them and influence her to select one of them as her husband. *Nala* remonstrated that it was impossible that himself, an ardent lover of *Damayantí,* should undertake such an errand and plead for another. The gods would not hear him, but put him in mind of the word he had given them. *Nala* had no other alternative than to go. Helped by the supernatural powers of his divine employers, he gained admission into the well-guarded harem of the *Vidarbha* princess. He had an interview with *Damayantí,* to whom he explained who he was and what brought him thither.

Chap. 4.—*Damayantí* turned a deaf ear to all his glowing description of what her felicity would be, were she to choose of one of those gods. She told him: 'Myself, and what else of wealth is mine, are thine. If thou forsake me that adore thee, I will have recourse to poison, fire, water or rope.' Placed in a dilemma, *Nala* asked her how he, having given his word to the gods and come on their mission, durst seek his own interest. *Damayantí* requested him to come to the *Svayamvara* in company with the gods, and told him that in their presence she would select him, and thereby avert any evil that might otherwise befall him. Nala returned to the gods and gave them a faithful account of his embassy.

Chap. 5.—The arena where the *Svayamvara* was to take place was splendidly decorated, and the kings and princes, smitten with love, assembled there. On entering the arena, *Damayantí's* eyes fell upon five persons all possessing the appearance of *Nala*. Unable to ascertain which of them was king *Nala*, she made a pathetic request to the gods themselves to enable her to fulfil the vow she had already made of selecting none but *Nala*; she said she had chosen the king of the *Nishadhas* as her lord ever since she heard the swan's speech. Hearing her piteous words, and ascertaining her fixed resolve, the gods granted her request by assuming their respective characteristics. The princess, on distinguishing *Nala*, placed a floral wreath round his neck. The gods were pleased and conferred eight boons on *Nala*: *Indra* bestowed on *Nala* the boon that he should be able to behold his godship in sacrifices, and that he should attain to blessed regions. *Agni* bestowed on him the boon of his own presence whenever *Nala* wished, and regions also bright as himself. *Yama* granted him subtle taste in food as well as pre-eminence in virtue, and *Varuna* granted him his own presence whenever he (*Nala*) desired, and also garlands of celestial fragrance. Having bestowed these, the gods went to heaven, and the kings returned to their respective cities after witnessing the grand festivities of *Damayantí's* marriage. After com-

plying with his father-in-law's request to stay with him for some time, *Nala* returned to his own city with his wife, and celebrated the horse-sacrifice and many other sacrifices with abundant gifts to the Brahmans. *Damayantí* brought forth twin children—a son named *Indrasena* and a daughter named *INDRASENA*. This brings us to the opening *Adhyáya* of our text.

AN ANALYSIS OF THE TEXT PORTION OF THE "NALOPAKHYANA."

The sixth chapter treats of the gods, on their way to their regions, meeting with *Kali* and *Dvápara*, of *Kali's* disappointment on being told by them that Damayantí had, with their permission, selected *Nala* as her husband, and his determination to be revenged upon *Nala*, of the dissuasion of the gods from his infernal motive, of the departure of the gods, and of *Kali's* requesting *Dvápara* to help him against *Nala* by pervading the dice.

The seventh gives an account of (1) how *Kali* waited for 12 years, seeking for an opportunity to take possession of *Nala*, (2) how on a particular day he effected his object, when *Nala* failed to wash his feet before saying his twilight prayers, (3) how, at *Kali's* instigation, *Pushkara* challenged his brother *Nala* in gambling, and (4) how the ill-starred king that went on losing his bets would not lend ear to the counsels of his officers of State and the gentle remonstrances of his lovely queen.

The eighth chapter narrates *Damayanti's* sending for the courtiers through her maid *Brihatséna*, the disappointment of the courtiers a second time, and *Várshneya's* departure, on being requested by *Damayantí*, to *Bhima's* capital, with a chariot, mounting thereupon her twins, and his entering into the service of *Rituparna*, king of *Ayodhyá*, as charioteer.

The ninth chapter is devoted to (1) *Pushkara's* insolent demand that *Nala* should stake his wife *Damayantí*, (2) *Nala's* subsequent departure from the city without any ornament or any insignia of royalty, but with a piece of cloth (followed by *Damayanti*), (3) *Pushkara's* proclamation that any one offering duties of hospitality to *Nala* should be slain, (4) *Nala's* remaining in the outskirts of the city for three days, subsisting on nothing but water, (5) the

deceit practised upon him by the birds which flew away with his remaining cloth, (6) his pointing to *Damayantí* his wife the several roads and their destinations (in particular the road leading to *Kundina*), (7) *Damayantí's* alarm that he might desert her, and *Nala's* allaying it, (8) *Damayantí's* request to her husband that they should both go to her father's city.

The tenth contains (1) *Nala's* refusal of the above request with his reasons therefor, (2) their halting in a shed in the interior of the forest, (3) *Kali's* influence getting the better of *Nala's* reluctance to desert his wife, (4) the discovery of the blade, and the dissection of the cloth, (5) *Nala's* wavering movements to and fro, (6) his final desertion.

In the eleventh is given an account of (1) *Damayantí's* lamentations on awakening, (2) her wanderings and miseries, (3) how she was being devoured by a huge serpent, (4) her delivery from the mouth of the monster by the hunter who heard her wailings, (5) his love-advances and the death he deservedly met by being reduced to ashes with the fire of her chastity.

The twelfth deals with (1) *Damayantí's* franticly questioning every mountain, animal, tree she met, whether that had met *Nala*, (2) her reception at the hermitage of the ascetics, (3) their predictions about her approaching reunion with her husband and her children and (4) the disappearance of the hermitage, hermits and all.

In the thirteenth is contained an account of (1) *Damayantí's* meeting a caravan, (2) the destruction of the caravan by a herd of wild elephants, (3) *Damayantí's* entrance into the city of the king of the *Chedis*, (4) her being sent for by the queen-mother, and her taking up the duties of *Sairandhri* to the princess *Sunandá* on certain conditions, to which the queen-mother gave her consent.

The fourteenth is devoted to *Nala's* rescuing *Karkotaka* from a forest-conflagration, the bite and the change of form he received from the serpent, the advice of the serpent as

to what *Nala* was to do, and the present of a pair of cloth that would restore his native form.

The fifteenth deals with (1) *Nala's* taking up service under *Rituparna*, (2) his nightly lamentations on remembering his wife, (3) his reply to *Jivala* who asked him for whom he nightly wailed.

The sixteenth describes (1) *Bhíma's* sending Brahmans to discover the whereabouts of *Nala* or *Damayantí*, (2) how one of them *Sudeva* recognized *Damayantí* in the palace of the king of the *Chedis*, (3) the tearful interview between the Brahman and *Damayantí*, (4) the queen-mother's questioning the Brahman as to who the lady was and how he recognized her.

The seventeenth narrates (1) that the clue to her discovery was the lotus-like mole which, though covered with dirt, was perceptible to a keen observer, (2) how, on the mole being washed, the queen-mother recognized *Damayantí* to be her sister's daughter, (3) her return to her father's capital, (4) *Damayantí's* resolution to live *only* if her husband should be found, (5) *Bhíma's* sending out Brahmans to discover *Nala*, and (6) the instruction given by the princess to recite certain verses in all cities and public assemblies, and to bring her the description, &c., of him who should respond to them.

The eighteenth is concerned with (1) *Parnáda's* informing *Damayantí* that a man named *Báhuka*, in the service of *Rituparna*, responded to her verses ; (2) *Damayantí's* sending *Sudeva* to communicate to the king of *Ayodhyá* that on the next day *Damayantí* was to hold a self-choice a second time.

The nineteenth relates to *Báhuka's* selection of the most capable steeds, and the departure of *Rituparna*, *Báhuka* and *Várshneya* from *Ayodhyá*.

The twentieth contains (1) a description of the speed of *Nala's* chariot, (2) *Báhuka's* counting the leaves and fruits of the *Vibhítaka* tree to verify *Rituparna's* predictions, (3) *Rituparna's* necessity to impart to *Báhuka* the secret science of the dice in exchange for that of the horse, (4) the departure

of *Kali* from the person of *Nala*, the dialogue with him, and the boon conferred by him on *Nala*.

The twenty-first treats about (1) *Báhuka's* entering the city of *Kundina*, the recognition of the chariot-rattle by the *Damayantí* and *Nala's* horses from the *Nishadhas*, (2) the reception given to *Rituparna* by *Bhíma* and (3) his disappointment on seeing no preparations for *Svayamvara* and his unsatisfactory reply to *Bhíma's* inquiry regarding his business.

The twenty-second contains an account of *Kesiní's* first interview with *Báhuka*, her recitation of the verses once recited by *Parnáda*, and *Nala's* recitation of his reply to the same.

The twenty-third deals with (1) *Kesiní's* mission (*a*) to watch the doings of *Báhuka*, (*b*) to fetch to *Damayantí* some meat prepared by him, and (2) *Báhuka's* emotion on beholding his children, who were sent to him along with *Kesiní*.

The twenty-fourth dwells upon the private interview of *Báhuka* and *Damayantí*, *Báhuka's* declaring himself to be *Nala*, and his reprimanding *Damayantí* for her infidelity in proclaiming a second *Svayamvara*, *Damayantí's* assertion that it was nothing but a device to discover his whereabouts, and her calling *Váyu* to witness to the truth of her words, *Váyu's* assertion of her innocence, *Nala's* resumption of his native form, their being lost in each other's embraces and *Bhíma's* willingness to see them together the next morning.

The twenty-fifth is devoted to (1) *Bhíma's* reception of them, (2) *Rituparna's* discovery of, and his apologies to, *Nala*, and (3) his training in the horse-lore and return to *Ayodhyá*.

The last chapter in the Text relates about *Nala's* reaching the *Nishadhas* with a few followers, and the alternative challenge made by him to *Pushkara* either in gambling or in duelling, *Pushkara's* acceptance of the latter alternative and his defeat on the first throw, *Nala's* magnanimity, and his conferring upon *Pushkara* his life and his share of the paternal kingdom, *Pushkara's* departure to his place, *Damayantí's* return to the *Nishadhas* with her children, and the prosperous reign of *Nala*.

TRANSLATION OF THE NALOPAKHYANA.

(THE EPISODE OF NALA.)

BRIHADASVA said :—

1. When the king of the *Nishadhas* had been selected (as husband) by the daughter of *Bhíma*, the guardians of the worlds, of great splendour, proceeding (to their regions), saw *Dvapara* approaching towards them with *Kali*.

2. Then seeing *Kali*, *Indra*, the slayer of *Bala* and *Vrittra*, said : 'O Kali ! Say whither thou art going with *Dvapara* for (thy) follower.'

3. Thereupon *Kali* replied unto *Indra* : 'Going to *Damayanti's Svayamvaram* (self-choice), I shall solicit her (in marriage). For my mind has reached (*i.e.*, is fixed upon) her.'

4. *Indra* told him smiling : 'That (ceremony of) self-choice has been accomplished. In our proximity (or presence) the king *Nala* was chosen by her for husband.'

5. Thus told by *Indra*, *Kali* overpowered by wrath addressing all those gods, spake then thus : 'Inasmuch as she has obtained a human being for her husband in the midst (*i.e.*, presence) of the celestials, it would be fair that there should be a severe infliction of punishment for her.'

6. When it was thus said by *Kali*, the residents of the celestial region answered : '(It is) when permitted by us that *Nala* was chosen by *Damayanti*.

7. What (woman) would not choose king *Nala* that is endued with every virtue, who is well versed in all the duties, and has accomplished his vows (of morality) to their letter ;

8. Who knows all the four vedas that have the legends for their fifth ; in whose house the gods are daily gratified by the sacrifices (performed) according to the ordinance ;

9. In which tiger among men, the king who resembles a guardian of the world, cleverness, forbearance, charity, asceticism, purity, self-control and tranquillity of soul are stationary ?

10. O *Kali!* The fool that desires to curse *Nala* of such a character may curse himself and destroy himself by his own self (*i.e.*, by his own act).

11. O *Kali!* He that seeks to curse *Nala* possessing these virtues, plunges in the wide bottomless pool of hell which is full of torments.'

12. Then when the gods had gone away, *Kali* said to *Dvapara*: 'I am unable, O *Dvapara*, to repress my anger. I will reside in *Nala*.

13. 'I will make him lose his kingdom; and he shall not dally with the daughter of *Bhima*. Entering the dice thou wilt be pleased to render (me) service.'

Thus ends the sixth chapter in the Episode of *Nala*.

BRIHADASVA said :—

1. Having thus made a compact with *Dvapara*, *Kali* came to the place where the king of the *Nishadhas* was.

2. Ever desirous of gaining an opportunity, he dwelt in the country of the *Nishadhas* for a long time. Then (it was) in the twelfth year (that) *Kali* found an opportunity to (gain) him (*i.e.*, Nala).

3. Having made water and touched water, the king of the *Nishadhas* (one day) uttered his prayer to the twilight, without having washed his feet. There (*i.e.*, through this omission) *Kali* entered him (*i.e.*, his person).

4. And having possessed *Nala*, and having gone near *Pushkara*, *Kali* said thus: 'Come and play at dice with *Nala*.

5. 'Assisted by me, thou wilt vanquish *Nala* in the game of dice; and having conquered king *Nala* and (his) kingdom, gain the country of the *Nishadhas*.'

6. Thus addressed by *Kali*, *Pushkara* marched towards *Nala*. Having become *Vrisha* (the principal) of all the dice, *Kali* also approached *Pushkara*.

7. And appearing before the warrior *Nala*, (his) brother *Pushkara*, the slayer of hostile heroes, frequently said: 'Let us both play with the principal die (*i.e.*, at dice).'

8. Then the liberal-minded king did not put up with the challenge (made) while the princess of the *Vidarbhas* was witnessing. (So) he considered (it to be) the time for the wager.

9. None of his friends was able to dissuade the slayer of his foes, who was gambling and who was maddened with the infatuation of the dice.

10. And, thereupon, O descendant of *Bharata*, all the citizens with the ministers came to see the distressed king and to dissuade (him).

11. Then the charioteer, coming to *Damayanti*, communicated (to her): 'Oh lady! This body of citizens stands at the gate, having business.

12. 'Let it be informed to the king of the *Nishadhas* that all the subjects remained unable to bear the calamity of (their) king conversant with virtue and wealth.'

13. Then the daughter of *Bhíma*, reduced by grief and with her faculty of reasoning overpowered, addressed the king of the *Nishadhas* with speech inarticulate through tears :—

14. 'O king! The body of citizens, with all the ministers, prompted by loyalty, and desirous of beholding thee, stands at the gate.'

15. The king, possessed by *Kali*, said nothing (in reply) to her who was wailing in that manner and the angles of whose eyes were lovely.

16. Then all those ministers as also the citizens, ashamed and afflicted with grief, returned to their homes, saying: 'He is not himself.'

17. O *Yudhishthira!* Then lasted for many months the gambling of *Nala* and *Pushkara;* but *Nala* of good fame was vanquished.

Thus ends the seventh chapter in the Episode of *Nala.*

Brihadasva said :—

1 & 2. O king! Then having seen the king of good fame, (who was) like an infatuated person and (who was) deprived of his senses in gambling, the daughter of *Bhíma*, the uninfatuated *Damayanti*, who was filled with alarm and grief, thought the matter to be grave as regards the king.

3 & 4. Apprehending it to be a sin (*i.e.*, calamity) and seeking his welfare and understanding (that) *Nala* (had) lost everything, she said this to her nurse and maidservant of high fame who was well-disposed, skilful in all matters, faithful and of sweet speech:

5. 'O *Brihatsená!* Go thou summoning (*i.e.*, and summon) the councillors at the command (*i.e.*, in the name) of *Nala* and tell (them) the wealth that is lost, and the wealth that is left.'

6. Having then known (it to be) *Nala's* command, all the ministers approached, saying: 'Can there be such good fortune for us?'

7. All the subjects approached a second time. The daughter of *Bhima* informed (*Nala* of it); but he did not receive it gladly.

8. Finding her husband disregarding her words, *Damayanti*, feeling abashed, re-entered her mansion.

9. And hearing (that) the dice (had been) always adverse to the good-famed (*Nala*) and (that) *Nala* (had) lost everything, she again spoke to her nurse :

10. 'O auspicious *Brihatsená!* Go thou again and bring the charioteer *Varshneya* at *Nala's* command. (For) a serious business has turned up.'

11. Hearing the utterance of *Damayanti*, *Brihatsená* caused *Varshneya* to be summoned by persons that did (things) in a fit or confidential manner.

12 & 13. The blameless daughter of *Bhima*, who knew the time and place, comforting with bland words, told *Varshneya* in a manner befitting the occasion : 'Thou knowest how the king has always been excellently disposed towards thee. Thou wilt (therefore) be pleased to assist him who is (now) in difficulty.

14. 'Yoking *Nala's* favourite horses which are fleet as the mind, and placing these twins thereon, be pleased to hie to *Kundina*. (*Bhima's* capital.)

15. 'Leaving my two children (there) with my kindred, as also the chariot and these horses, either stay there or go elsewhere as it pleases thee.'

16. *Varshneya*, the charioteer of *Nala*, reported chiefly these words of *Damayanti* in detail to the ministers of *Nala*.

17. Having assembled with them and coming to a resolution, and being permitted by them, O great monarch, the charioteer proceeded to the *Vidarbhas* with the chariot, having mounted the twins (thereon).

18 & 19. And having left there the girl *Indraséna* and the boy *Indraséna*, those horses and that best of chariots, and taken leave of king *Bhíma*, afflicted and grieving for *Nala*, and then wandering, the charioteer arrived at the city of *Ayodhyá*.

20. With great grief he approached king *Rituparna* and entered service by the charioteership (*i.e.*, as the charioteer) of that great king.

Thus ends the eighth chapter in the Episode of *Nala*.

BRIHADASVA said :—

1. Then *Varshneya* had gone away, the kingdom of *Nala* who was of auspicious memory, and who was gambling, was won by *Pushkara*, as also what else of wealth.

2. O king ! *Pushkara* laughing said to *Nala* who had lost his kingdom :—' Let gambling go on again. (But) what is thy counterstake ?

3. '*Damayanti* alone is left to thee ; and all else of thine has

been won by me. If thou likest, well, let there be the stake of *Damayanti*.'

4. The heart of the auspicious-famed (*Nala*) who was thus addressed by *Pushkara* burst, as it were, with rage; but he said nothing to him (in reply).

5 & 6. Then having gazed at *Pushkara*, and taken away the ornaments from every part of his body, and having abandoned his immense wealth, king *Nala* of great repute, whose rage was boundless, set out, attired in a single piece of cloth, (with) uncovered (body), and enhancing the grief of his friends.

7. Then *Damaganti*, clad in one piece of cloth, followed behind him who was departing (from the city). The king of the *Nishadhas* stayed with her for three days outside (the city).

8. But, O great king! Pushkara caused it to be proclaimed through the city that 'whoever should behave kindly towards *Nala* would become liable to suffering capital punishment at my hands.'

9. O *Yudhishthira!* on account of the (above) words of *Pushkara*, and of his hostility (towards *Nala*) the citizens did not show hospitable regard.

10. And the king *Nala* who was deserving of hospitable regard, was not regarded, and he passed three nights in the confines of the city, living on water alone.

11. And then the king set out, being afflicted with hunger, and gathering fruits and roots. *Damayanti* followed behind him.

12. After many days, suffering from hunger, Nala saw some birds with plumage of golden hue.

13. Thereupon the mighty lord of the *Nishadhas* thought within himself :—'This is my meals to-day; and this shall be my wealth.'

14. Then he covered them with his under-garment. Bearing up that garment of his, all of them went up in the sky.

15. Then flying up and beholding *Nala* who was standing on the ground stark naked, melancholy and with his face cast down, those traversers of the sky spoke the following words :—

16. 'O evil-minded one! We are the dice and came (hither), desirous of taking away thy cloth. For there would be no delight for us, shouldst thou go with thy cloth on.'

17. Thereupon finding those dice departed, and himself (to be) without attire, O king, the auspicious-famed (king) addressed *Damayanti* :—

18 & 19. 'O immaculate! they, through whose anger I have been ousted from my kingdom, and distressed and afflicted

with hunger, I do not gain livelihood, and on account of whom the people of the *Nishadhas* discharged not the duties of hospitality with regard to me, they, having assumed the form of birds, are carrying off even my cloth.

20. 'I am thy husband, experiencing this great adversity, afflicted with grief and deprived of senses. Hear these words which are salutary for (thy) self.

21. 'These many roads lead to the Southern Country, going beyond (the city of) *Avanti* and the mountain *Rikshavat*.

22. 'This is the great range *Vindhya*, (this) the river *Payoshni*, confluencing with the ocean, and (these are) the hermitages of the great sages, provided with many roots and flowers.

23. 'This is the road to the country of the *Vidarbhas*, and that goes to the country of the *Kosalas*. O skilful woman! Beyond this is the country of the southern tracts.'

24. O descendant of *Bharata!* Addressing *Damayanti*, the daughter of *Bhima*, the distressed king *Nala*, with a composed mind, spoke these words more than once.

25. Thereupon, afflicted with grief, *Damayanti*, with a voice choked with tears, spoke these piteous words to the king of the *Nishadhas* :—

26. 'O lord of the earth! The heart of me, who am thinking over and over of thy purpose, trembles, and all my limbs become languid.

27. 'How can I go leaving thee in the uninhabited forest, that art despoilt of thy kingdom, deprived of thy wealth, bereft of thy cloth, and tortured with hunger and grief?

28. 'O great monarch! In the dread woods, I will soothe the weariness of thee that art fatigued, oppressed with hunger, and thinking of that (hitherto enjoyed) bliss.

29. 'The opinion of the physicians (is) :—In all afflictions there is no medicament equal to the wife. I speak to thee this truth.'

NALA said :—

30. 'O slender-waisted *Damayanti!* It is even as thou hast said. To a distressed person there is no friend, no drug equal to wife.

31. 'And I do not seek to abandon thee. Wherefore, O timid one, art thou afraid? O stainless woman! I would (rather) renounce myself, and certainly not thee.'

DAMAYANTI said :—

32. 'If thou dost not, O great king, desire to forsake me here, why then is the road to the country of the *Vidarbhas* pointed out (to me)?

33. 'I know, O king, that thou wilt not be pleased to desert me. (But I fear), O great sovereign, thou mayest desert me with (*i.e.*, for the reason of) thy estranged mind.

34. 'O best of men! Thou repeatedly pointest out to me the way, and it is on this account, O godlike, that thou aggravatest my grief.

35. "If thy intention be that (this individual, *i.e.*, myself) should go to my relatives, then let us both go together to the country of the *Vidarbhas*, shouldst thou approve (of that).

36. 'O giver of honors! There the king of the *Vidarbhas* will treat thee with respect; and honored by him, thou wilt live happily in our house.'

Thus ends the ninth canto in the Episode of *Nala*.

NALA said :—

1. 'There is no doubt that, just as the kingdom (of the *Vidarbhas*) is thy father's, so also it is mine. But being in adverse circumstances, I will not by any means repair thither.

2. Having (once) gone there as the increaser of thy delight, how shall I proceed thither, fallen (from my imperial dignity) and being the enhancer of thy sorrows?'

BRIHADASVA continued :—

3. Saying thus again and again to *Damayanti*, king *Nala* comforted the lovely woman that was wrapped in half a garment.

4. Both of them, that were enveloped in one garment, were wandering here and there, and wearied with hunger and thirst, came to a shed.

5. And arrived at that shed, the king of the *Nishadhas* sat down on the bare earth, along with the princess of the *Vidarbhas*.

6. He, without an apparel, haggard, dirty covered with dust, and wearied, slept on the ground with *Damayanti*.

7. Then the delicate and lovely *Damayanti*, the pitiable woman, suddenly experiencing grief, was lost in sleep.

8. O lord of the people, while *Damayanti* slept, king *Nala*, whose mind and soul were distracted with grief, did not sleep as before.

9. He fell into a meditation, working (or reflecting) chiefly

upon the loss of his kingdom, the desertion of his friends, and those his sufferings in the forest.

9—9½. The lord of men considers the desertion of *Damayanti* as the best (course).

9½—10½. 'This (lady) of high fame and great fortune, chaste and attached to me her husband, is not capable of being assailed by any persons on the way.'

10½—11½. This resolution regarding *Damayanti* thereupon returned through the wickedly-disposed *Kali* in (bringing about) the abandonment of *Damayanti*.

11½—12½. Thinking of his own nakedness, and also of her being (clad) in a single garment, the king made up his mind to cut off one-half of the cloth.

12½—13½. (And he thought): 'How shall I divide (this) piece of cloth, (so that) my beloved may not awake.' Thus meditating, king *Nala* thereupon walked about the shed.

13½—14½. O descendant of *Bharata!* Then running to and fro, *Nala* came upon an excellent sword (that lay) unsheathed close by the shed.

14½—15½. Having therewith cut off one-half of his cloth, and wrapping himself (with the piece so cut off), and abandoning the princess of the *Vidarbhas* that was sleeping, the crusher of his foes, who had lost his sense, ran away.

15½—16½. Then with his heart (*i.e.*, affection) returned, the king of the *Nishadas* returned to the shed and thereupon seeing *Damayanti*, wept :—

16½—17½. 'That beloved of mine, whom neither the god of wind nor the sun had before seen, even she is lying down to-day, like one forlorn, on the ground in the interior of the shed.

17½—18½. Wrapped in the severed piece of cloth, how will this best of females, of lovely smiles, be, after awakening, remaining like one distracted?

18½—19½. 'How will the chaste and auspicious daughter of *Bhíma*, all alone and separated from me, wander through the dread wood, inhabited by beasts and serpents?'

19½—20. The heart of the distressed (king) was, as it were, rent in twain.

20—21⅓. Like a swing, he frequently goes and comes back to the shed. (At last), stupefied and dragged by *Kali*, he ran away, forsaking his wife that was sleeping, and wailing much and piteously.

21⅓—22. Touched by *Kali*, and having his soul (*i.e.*, sense) bereft, and dwelling upon this and that, the distressed king departed, leaving his wife alone in the desolate forest.

Thus ends the tenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. O king, when *Nala* had gone away, the best of females, *Damayanti*, refreshed, awoke, being terrified in the uninhabited forest.

2. Not finding her lord, the king of the *Nishadhas*, distressed with grief and pain, and being terrified, she shrieked aloud, saying 'O great king!

3. 'O protector! O great monarch! O lord! Why dost thou desert me? Ah! I am undone! I am lost! I am frightened in this desolate forest.

4. 'O powerful sovereign! Thou art of true speech, and well versed in duties. Having given thy word, how hast thou gone, deserting me who was sleeping?'

4½—5. Saying 'Alas, Alas, O king,' she ofttimes ran hither and hither.

6 & 7. A huge and griping serpent, of huge body, and which was hungry, suddenly seized *Bhíma's* daughter, who was wailing very much, and shrieking like a female osprey, sorrowing much and piteously, and lamenting frequently, and who had come near and was standing within its range.

8. Being seized by the griping serpent, and overcome with grief, he weeps not so much for herself as for the king of the *Nishadhas*.

9. O lord! Why dost thou not rush towards me that am devoured, like one forlorn, by this griping serpent, in this uninhabited forest?

10. O lord of the *Nishadhas!* Freed from sin (*i.e.*, misfortune), and having regained thy mind, senses and wealth, how wilt thou feel, when thinking of me?

11. O ruler of the *Nishadhas!* O excellent king! O sinless being! Who will chase away the weariness of thee that art fatigued, oppressed with hunger, and exhausted.

12. Having heard her who was wailing, a huntsman, who was ranging in the dense woods, thereupon swiftly approached her.

13 & 14. And (he) rent (the serpent) from its mouth with his sharp weapon. Having cut up the serpent motionless and released her, and having washed her feet with water, and

comforted her, he thereupon, O descendant of *Bharata*, asked her who had taken some refreshment :—

15. 'O lady whose eyes resemble those of a fawn! Who art thou? Why hast thou come to the woods?' O handsome one! How hast thou fallen into this extreme misfortune?

16. Oh lord of people! O descendant of *Bharata!* Thus questioned by him, she related to him everything as it had happened.

17 & 18. And beholding her, whose limbs were delicate and faultless, whose face resembled the full moon, whose eyes had curved eyelashes, and whose speech was sweet like honey, the hunter fell under the power of Cupid.

19. Tormented with passion, the huntsman thus soothed her with speech which was bland and preceded with softness; and the handsome lady became aware of that.

20. Knowing him (to be) wicked, and being influenced by fierce wrath, the chaste *Damayantí* blazed, as it were, with anger.

21. But the wicked-minded wretch, who was over-anxious to assail her, considered her to be unassailable like the blazing flame of fire.

22. But, oppressed with sorrow, and separated from her husband and kingdom, and inflamed with rage, she cursed him at that time which transcends all the range of speech :

23. 'In the same way I have never mentally thought of anyone other than the lord of the *Nishadhas*, so let this base one, that subsists by chase, fall down lifeless.'

24. No sooner was this said than the hunter dropped down lifeless upon the ground, like a tree consumed by fire.

Thus ends the eleventh chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. Having destroyed the hunter, *Damayantí*, whose eyes were like the lotus, started for the dreadful and desolate forest, ringing with the clusters of crickets;

2. And abounding with troops of lions, leopards, *Rurus* (a kind of deer), tigers, buffaloes, and bears, swarming with birds of various species, and infested by thieves and *Mlechha* tribes;

3. Full of *Jámbus*, the mango, *Lodhras*, the Catechu, *Sálas* and the cane; and covered with *Padmakas*, *A'malakas*, *Plakshas*, *Kadambas* and *Udumbaras*.

4 & 5. And the princess of the *Vidarbhas* saw many mountains containing ores of various kinds, and brooks and fountains of

wonderful appearance; and she saw there, in herds, buffaloes, boars, bears and serpents of the wilderness.

6. And endowed with splendour, fame, fortune and great decorum, the royal daughter of *Bhíma* was not terrified at anything there.

7. Having reached the terrible woods, O king, the daughter of *Vidarbha* (king), filled with brief and tormented with her husband's misfortunes, lamented :—

8. Then *Damayanti* went again in a northerly direction; and having proceeded three days and nights, that best of women saw an incomparable forest of ascetics, presenting the appearance of the celestial grove.

9. That gem of women, the helpless *Damayantí* of great fortune, and the beloved (consort) of the son of *Vírasena*, entered the hermitage.

10. And having saluted those ascetics grown old in penance, she stood with her face bent down out of modesty and by all those ascetics she was addressed, 'May welcome be to thee.'

11. Having paid her the homage according to the rules, those (ascetics), wealthy in penance, said: 'Sit down, and tell us what we may do for thee.'

12. The best of women replied them :—'How does it fare with your austerity, sacrificial fires, and with the performance of the duties of your own order?'

13. She was thus replied by them: 'O famous and auspicious lady, there is prosperity with regard to everything. O thou of faultless limbs, tell us who thou art, and what thou seekest.

14. 'We beholding thy excellent form and great splendour, a feeling of wonder has risen in us: cheer up and mourn not.

15. 'Tell us, O blameless and blessed lady, art thou the presiding deity of this forest, or of this mountain, or of this river?'

16. She replied those ascetics, saying: 'I am not the goddess of this forest. Neither am I, O Brahmans, the goddess of this mountain or of this river.

17. 'O sages of ascetic wealth, know ye all that I am a human female. I will relate (my history) in detail. Listen to me particularly.

18. 'There is a king, named *Bhíma*, the mighty ruler of the *Vidarbhas*. O best of the regenerate classes, know ye all that I am his daughter.

19. 'The wise ruler of the *Nishadhas*, *Nala* by name, of great celebrity, a warrior, and a conqueror in battle, and a learned man, is my husband.

20. 'Who is (habitually) occupied with the worship of the gods, affectionate to the twice-born people, the guardian of the dynasty of the *Nishadhas*, of mighty strength and valour.

21. 'Being challenged by certain disrespectable persons, who were skilled in deceit, of uncultured soul, and of crooked ways, he was deprived in gambling of wealth and kingdom.

22. 'Know that I am the wife (*i.e.*, queen) of that bull among kings, known by the name of *Damayantí*, and anxious to meet my husband.'

23. Then these truth-seeing ascetics spoke to *Damayantí*: 'O blessed and fortunate damsel, we see by our ascetic power that there will be prosperity for thee, and that thou wilt soon behold the sovereign of the *Nishadhas*.'

24. Having thus spoken to that princess, the beloved queen of *Nala*, all the ascetics, with their sacrificial oblations to *Agni*, and with their hermitages, vanished from sight.

25. And beholding that great wonder, the daughter-in-law of king *Virasena*, *Damayantí* of matchless limbs, was struck with amazement.

Thus ends the twelfth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. Bewailing thus and similarly, O tiger among kings, that excellent lady, *Damayantí* oppressed with grief, and (looking) like the streak of the autumnal moon, proceeded.

2. And departing speedily, in the evening the young woman reached the great city of the truth-seeing *Subáhu*, the king of the *Chedis*.

3. The citizens saw her who was going distracted, lean, piteous, with dishevelled hair, soiled with dust, and looking maniac-like.

4. And beholding her entering the city of the king of the *Chedis*, the young rustic boys from curiosity followed her there.

5. Standing on the terrace, the queen-mother saw her surrounded by the crowd, and said to her nurse: 'Go and bring her near me.'

6. 'The young woman, who is distressed, and is seeking an asylum, is vexed by the crowd. I find her beauty to be such that it illumines my house.'

7. Having dispersed the people, and having made her ascend

to the splendid terrace, O king, she (the nurse), struck with wonder, asked *Damayantí* :—

8. 'Afflicted thus though thou art with distress, thou bearest a beautiful form, and shinest like lightning in the midst of the clouds. Tell me who thou art and whose.

9. 'Though bereft of ornaments, thy beauty is not human ; O lady possessing the splendour of a celestial being, though helpless, thou art not afraid of the people.'

10 & 11. Hearing those words of her (the nurse), the daughter of *Bhíma* spoke (these) words :—'Know me to be a human female, devoted to my husband, and a handmaid and female attendant, having relatives, who lives wherever she likes, subsisting on fruits and roots, who is companionless, and halts where it is evening.

12. 'My husband, possessing innumerable virtues, was ever devoted to me; and I was his devotee, following that warrior like a shadow in his path.

13. 'There occurred a chance for him to gamble very much ; and defeated at dice, he entered the forest alone.

14. 'I accompanied my husband into the woods, comforting that hero, attired in a single piece of cloth, looking maniac-like and distracted with calamities.

15. 'Once upon a time for some cause, that hero, overcome with hunger, and possessing a deranged intellect, was made to abandon that single piece of cloth in the forest.

16. 'Following him who was nude, maniac-like and deprived of his intellect, and being clad in a single garment, I did not then sleep for many nights.

17. 'Then after many days, deserting me that was sleeping somewhere, and cutting off half of my cloth, he went away from me that was sinless.

18. 'Seeking him (my) husband, and consumed (by grief) day and night, I do not recover that dear lord of my vital breath, that nobleman resembling the celestials.'

19. The queen-mother, being herself more afflicted, addressed the distressed daughter of *Bhíma*, that was with tearful eyes, and lamented much in that manner :

20. 'O blessed damsel, stay thou with me. Great is my affection for thee. O auspicious one ! My men shall search for thy husband.

21. 'Or wandering here and there, he may of his own accord come here; O blessed damsel ! Residing here, thou wilt recover thy husband.'

22. Having heard those words of the queen-mother, *Damayantí* spoke these words :—' O mother of heroes, I can make up my mind to stay with thee only on condition.

23. 'I shall not eat the remnants (from the leaves of any person after meals), nor shall I wash the feet (of any body), and under no circumstances shall I speak with other men.

24. 'If any body court me, and if that be a male, he should be punished by thee. But I shall see the Brahmans for searching for my husband.

25. 'If all this could be done here, I shall certainly live with thee. If otherwise, residence anywhere will not be to my heart.'

27. With a gladdened heart, the queen-mother thus replied her: 'All this I will do. How glad I am about such a vow of thine!'

28. O lord of men, O descendant of *Bharata*, having thus spoken to the daughter of *Bhíma*, the queen-mother said to her daughter named *Sunandá* thus :—

29. 'O *Sunandá!* know this lady possessing the beauty of a celestial to be thy maid-servant; and she being of the same age with thee, let her be thy companion.'

30. Then highly pleased, *Sunandá*, surrounded by her associates, went to her mansion, taking *Damayantí* with her.

Thus ends the thirteenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. O lord of the people, having deserted *Damayantí*, king *Nala* saw a great conflagration that was raging in that dense forest.

2. And there, in the midst (of the conflagration), he heard the voice of some creature, saying repeatedly, 'O *Nala* of auspicious memory, hasten hither.'

3. Crying out 'Fear not,' and entering into the midst of the fire, he beheld the king of serpents lying down stretched in coils.

4. Having joined his hands, and trembling, the serpent then spoke to *Nala*: 'O king, O protector of the people, know me to be the serpent *Karkotaka*.

5. 'The great sage *Narada*, of severe austerities, was deceived by me; O ruler of the descendants of *Manu*, by him wrapped in rage, was I cursed!

6. '*Stay thou here like an immovable thing until* Nala *shall take thee somewhere from this place; there shalt thou be free from the curse pronounced by me.*

7. 'On account of his curse, I am unable to take one step,

[from step.] I shall instruct thee thy welfare; and it behoves thee to deliver me.

8. 'And I will be thy friend, and there is no serpent equal to me. I will be light (in weight) to thee. Taking me up, proceed thou in haste.'

9. Having said thus, the chief of the serpents became as small as the thumb; and taking him up, *Nala* went to a tract in the forest which was free from the wild fire.

10. *Karkotaka* again addressed him, who, having reached an open space clear of fire, was desirous to set him down :—

11. 'O king of the *Nishadhas*, proceed thou, counting a certain number of thy steps; and there, O mighty-armed one, I shall do thee the greatest good.'

12. Then he bit him who began to count (the steps), at the tenth step, and that form of his who was bit, instantly vanished.

13. Beholding himself transformed, *Nala* stood amazed; and the mighty king saw the serpent resuming his own form.

14. Comforting *Nala*, the serpent *Karkotaka*, said: 'Thy form has been concealed by me, so that people may not recognize thee.

15. 'And, O *Nala*, he, through whose influence thou hast been deceived by means of great calamities, shall, from my venom, reside miserably in thee.

16. 'O great monarch! As long as he does not quit thee (that art) with thy limbs enveloped with (my) venom, so long he shall dwell in pain in thee.

17. 'O ruler of men, a talisman has been set up by me for thee, (I) having scorned him by whom, out of anger, thou, an innocent being, that deservest not (these miseries), hast been deceived.

18. 'O tiger amongst men, O lord of the people, through my grace, there shall be no fear for thee from animals with fangs or from enemies or from Brahman sages.

19. 'O king, there shall be no pain to thee caused by my venom, O chief of kings, and thou shalt be ever victorious in battles.

20. 'O monarch, go to the presence of *Rituparna*, giving out about thyself: *I am a charioteer*, Báhuka *by name*; for he has attained proficiency in gambling.

21. 'That king will impart to thee his skill in gambling in exchange for thy knowledge of horses. Sprung from the line of *Ikshváku*, the illustrious king will be thy friend.

22. 'When thou wilt be an adept at dice, thou shalt be united with prosperity. Thou wilt again associate with thy wife. So do not engage thy mind in sorrow.

23. 'And, O lord of men, when thou shouldst desire to behold thy natural form, I should be remembered by thee, and thou shouldst wear this garment.

24. 'Enveloped in this garment, thou shalt resume thy own form.' Thereupon, having said thus, he (the serpent) gave *Nala* two pieces of celestial cloth.

25. O descendant of *Kuru*, having thus enjoined *Nala*, and given (him) the garment, O king, the king of the serpents disappeared there and then.

Thus ends the fourteenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. When the serpent had vanished, *Nala*, king of the *Nishadhas*, proceeded, and on the tenth day entered the city of *Rituparṇa*.

2. And he approached the king, 'I am *Báhuka*. No breaker of steeds there exists in this world equal to me.

3. 'I should be sought (for advice) in difficult matters, and in matters requiring skill. I am versed in cooking in a degree surpassing others.

4. 'I will strive everything in all those arts which exist in this world, and in everything which is difficult of accomplishment. O *Ṛituparṇa*, do thou maintain me.'

RITUPARNA replied :—

5. O stay (with me), O *Báhuka*. May prosperity attend thee! Thou wilt perform all this. Particularly my mind is ever kept up about being driven fast.

6. 'Do thou have resort to such appliance whereby my steeds may become fleet. Thou art (*i.e.*, shalt be appointed as) the superintendent of my horses· (*i.e.* the stable). Thy pay shall be hundred hundreds (of coins).

7. 'Both *Várshneya* and *Jívala* shall always respect thee (as their superior). Thou will amuse thyself agreeably with these two persons. O *Báhuka*, do thou stay with me.'

BRIHADASVA continued :—

8. Thus addressed by him, *Nala* dwelt in the city of *Ritu-parṇa*, treated with respect, and in the company of *Várshneya* and *Jívala*.

9. The king (*Nala*) resided there, remembering the *Vidarbha* princess; and every evening he recited the following verse:

10. 'Where does that piteous one, afflicted with hunger and thirst and worn out with fatigue, lie down, thinking of that dunce (*i.e.*, myself)? Or whom does she wait upon to-day?'

11. And *Jívala*, one night, asked the king who thus recited: 'O *Báhuka*, what woman dost thou thus lament daily? I desire to hear (it).'

12. King *Nala* replied him: 'For a certain hair-brained individual, there was a much-respected woman. There were words for her, which were very strong in their promises, (but which he subsequently broke).

13. 'For a certain reason, the dullard was separated from her. Separated from her, the dull-witted one wanders.

14. 'Oppressed with misery, consumed with grief day and night, and remaining wakeful always, he sings one verse, remembering her during the time of night.

15. 'Having wandered over the whole world, and getting something (*i.e.*, some profession) somewhere, he, who is undeserving (of the calamities that have befallen him) lives, remembering (her) again (and again).

16. 'And it would be a very difficult matter, if that woman, who followed that man to the woods even in (his) calamitous day and was abandoned by him of little virtue, still lives.

17. 'If the woman, young, alone, and ignorant of the paths, and not used to such things, and with her limbs encompassed with hunger and thirst, lives, it would be an impracticable thing.'

18. Remembering *Damayantí* thus and similarly, the king of the *Nishadhas* lived in *incognito* in the mansion of that monarch.

Thus ends the fifteenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. When *Nala*, along with his wife, had been despoiled of his kingdom, and become a menial, *Bhíma*, (influenced) by the desire of seeing *Nala*, started Brahmans (to search for *Nala*).

2. And having given them profuse wealth, *Bhíma* commanded them: 'Search ye for *Nala*, and for my daughter *Damayantí*.

3. 'To that one of you that will bring them both, I will give a thousand cows; and I will give him grants of land for sustenance, and a village resembling a town.

4. 'I will give him the wealth of ten hundreds of cows, when (their whereabouts) is simply known, even though it be difficult to bring hither *Nala* or *Damayantí*.'

5. Thus addressed, the Brahmans cheerfully proceeded in all

3

directions. But nowhere did they find *Nala* or the daughter of *Bhíma.*

6. Then searching in the agreeable city of the *Chedis*, a Brahman named *Sudeva*, saw the princess of *Vidarbha* in the king's palace;

7. Who stood by the side of *Sunanda* in the daily ceremony of benediction for an auspicious day on behalf of the king; and who was characterized by her matchless beauty that proclaimed her but tardily.

8. On beholding her who had large eyes, and who was greatly soiled with dust, and emaciated, he guessed her to be *Damayantí*, manifesting his conclusion by means of arguments.

9. Thereupon approaching the *Vidarbha* princess, the Brahman *Sudeva* addressed her:

SUDEVA said :—

10. 'O princess of *Vidarbha*, I am *Sudeva*, thy brother's dear friend. At the words of the king *Bhíma*, I have come here to search for thee.

11. 'O queen, thy father is well, and also thy mother and thy brothers, and thy two children that are blessed with long life, and who stay there, are doing well.

12. 'And the multitude of thy relatives, remain as if their vital breath has departed, and seeking thee, Brahmans by hundreds are ranging the world.'

13. O *Yudhishthira!* Recognizing *Sudeva*, *Damayantí* asked him concerning all her friends in order.

14. O king, on unexpectedly beholding that excellent Brahman, *Sudeva*, her brother's friend, the *Vidarbha* princess, emaciated with grief, wept bitterly.

15 & 16. O descendant of *Bharata*, on beholding her who was enfeebled by grief, weeping and conversing in private with *Sudeva*, *Sunanda* told her mother '*Sairandhri* is weeping bitterly, remaining with the Brahman. Know her thyself, if thou likest.'

17. Thereupon the mother of the king of the *Chedis* went from her harem to where the youthful woman was with the Brahman.

18. O lord of the people, then calling *Sudeva*, the king's mother asked him: 'Whose wife is this fair damsel, and whose daughter?

19. 'How was this lady of lovely eyes separated from her relatives and from her husband? O Brahman! how is this virtuous damsel that has fallen into such a plight recognized by thee?

20. 'I wish to hear all this from thee. Do thou truly relate to me that am asking thee about this lady of celestial form.'

21. Thus addressed, O king, Sudeva, the best of Brahmans, seated comfortably, related a true account of *Damayantí*.

Thus ends the sixteenth chapter in the Episode of *Nala*.

SUDEVA said :—

1. 'There is a king of the *Vidarbhas*, of virtuous disposition and of great splendour, named *Bhíma*. This blessed lady is his daughter, well-known by the name of *Damayantí*.

2. 'There is a king named *Nala*, the son of *Vírasena*, and the ruler of the *Nishadhas*. This blessed lady is the wife of that wise (personage) of auspicious memory.

3. 'Vanquished at dice by his brother, and despoiled of his kingdom, the lord of the earth who went with *Damayantí* has not been known since.

4. 'We have been wandering over this earth for (*i.e.*, in search of) *Damayantí*, and this young woman is found in the house of thy son.

5 & 6. There is a natural mole, resembling a lotus, between the eye-brows of this woman who is in the bloom of her youth. Though concealed from view, being enveloped in dirt as the moon is hidden by clouds, it was noticed by me. This (mole) is placed by the Creator as a sign of prosperity.

7. 'Her form does not fade; but her body, encrusted with dirt, and unadorned, is manifest and shines like gold.

8. 'Indicated by this form and this mole, this lady was discovered by me, as fire, that is concealed, is discovered by means of its heat.'

BRIHADASVA continued :—

9. O lord of the people, hearing the words of *Sudeva*, *Sunandá* washed the dust that concealed the mole.

10. With the dirt washed away, that mole of *Damayantí* thereupon shone as the moon shines in the sky freed from clouds.

11. O descendant of *Bharata*, beholding that mole, *Sunandá* and the queen-mother, remained for a while, weeping and embracing her.

12. Shedding tears, the queen-mother addressed thus slowly : 'Pointed out by this mole, thou art my sister's daughter.

13. 'Thy mother and myself are, O one of beautiful appearance, the daughters of the high-souled *Sudaman*, the ruler of the *Dasárnas*.

14. 'She was given in marriage to *Bhíma* and I to *Vírabahu*. Born in our father's palace in the country of the *Dasárnas*, thou wert seen by me.

15. 'O beautiful woman! My house is to thee even as thy father's, and O *Damayantí*, (all this) wealth is as much thine as it is mine.'

16. O lord of the people! Bowing to her mother's sister with a cheerful mind, *Damayantí* addressed (her) these words:

17. 'Though unrecognized, I have still lived happily with thee, being gratified with all my desires and protected always by thee.

18. 'There is no doubt that my stay from being happy, will be happier; (but) thou wilt be pleased, O mother, to permit me (to go) that have been an exile for a long time.

19. 'My children, who were taken there, are living (in my father's palace). How do they live, bereft of their father, and also of myself, and oppressed with grief!

20. If thou wishest to do me an agreeable favour, order a vehicle for me without loss of time; for I wish to go to the *Vidarbhas*.

21 & 22. O king, O chief of the descendants of *Bharata*, (her) mother's sister replied cheerfully 'so be it'; and thereupon, with her son's permission, the queen-mother sent the blessed *Damayantí* who was protected by a large escort, and provided with good food, drink and garments.

23. And soon she reached the country of the *Vidarbhas* [again], and being rejoiced, all her relatives respected her.

24 & 25. Seeing all her relatives, her two children, both parents, and all the maids, to be well, the renowned queen, *Damayantí*, O lord of the people, worshipped the gods and the Brahmans according to the most efficacious ritual.

26. The ruler of the earth, rejoiced at beholding his daughter, gratified *Sudeva* with a thousand cows, wealth, and a village.

27. O king, having spent that night at her father's mansion there and recovered from fatigue, the beautiful young lady addressed her mother thus:

DAMAYANTÍ said:—

28. 'O mother, if thou wished me to live, I speak thee truth, do thou endeavour to bring *Nala*, that hero among men.'

29. Thus addressed by *Damayantí*, O king, the queen, grieving extremely and bathed in tears, said nothing in reply.

30. And beholding her in that plight, the whole seraglio broke into an uproar of 'Ah,' 'alas,' and wept bitterly.

31. Thereupon his queen addressed the great king, *Bhíma :* 'Thy daughter, *Damayantí*, mourns on account of her husband.

32. 'And, O king, banishing away all bashfulness, she has spoken to me (her mind); (so) let thy men strive in finding out (*Nala*) of auspicious memory.

33. Counselled by her, the king sent in all directions the Brahmans who were under his control, (saying) 'Do ye all strive to find out *Nala*.'

34. At the command of the ruler of the *Vidarbhas*, the Brahmans, thereupon appearing before *Damayantí*, said 'We have started.'

35. Then *Bhíma's* daughter spoke to them : 'Do ye cry in all countries and assemblies of people thus again and again, in all places :

36. '*O beloved gambler, where hast thou gone, cutting off half of my garment*, and *deserting in the forest thy beloved and devoted wife who was sleeping.*

37. '*And, as commanded (by thee), that young lady, wrapped in half a piece of cloth, and burning extremely with grief, is expecting thee.*

38. '*O lord of the earth, O hero, be propitious towards her, and answer her who is incessantly weeping on account of that grief.*

39. 'This and other (things) must be said, so that he may feel for me. Blown by the wind, fire consumes the forest.

40. 'If anybody answer you that speak thus, that person should be known by all means, and (you should learn) who he is and where he lives.

41. 'O foremost of the regenerate classes, do ye communicate to me, bringing the words of him, who, hearing this speech of yours, will respond to you.'

42. O king, the Brahmans, thus addressed, set out in all directions to seek *Nala*, who was miserable.

Thus ends the seventeenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. Then after a long time, returning to the city of the *Vidarbhas*, a Brahman named *Parnada*, addressed these words to the daughter of *Bhíma :*

2. '*O Damayantí*, the son of *Bhangásura* was met by me, who, having gone to the city of *Ayodhyá*, was searching for *Nala*, king of the *Nishadhas*.

3. 'O fair-complexioned lady, having a large number of people, as directed (by thee), *Rituparna*, possessing great blessings, was made by me to hear those words of thine.

4. 'Having heard them, neither *Rituparna*, the lord of the people, or any of his courtiers, (though) addressed by me repeatedly, answered anything.

5. 'A certain individual *Báhuka* by name, one of *Rituparna's* men accosted in private *me* that had been given leave by the king (to depart).

6. 'He is the charioteer of that best of kings, of unsightly appearance, with short-arms, skilful in driving with speed and a cook of dainty viands.

7. 'Sighing much and weeping again and again, and having inquired of my welfare, he then spoke to me this (speech):

8. '"(Though) experiencing adversities, chaste women protect themselves; and certainly acquire heaven by their own selves.

9. '"Deserted by their husbands, the best women do not become angry (on that account) but retain their vital breath encased in the armour of their virtuous conduct.

10. '"It does not behove her to be angry, inasmuch as she was deserted by one who was in adversity, and had fallen from a blissful condition.

11. '"It does not behove the young lady in the bloom of her youth to be angry with one who, desiring to procure sustenance, was deprived of his cloth, and who was being consumed with grief."

12. 'Hearing these words of his, I have speedily come here. Having heard, thou art the best authority (to decide what course is to be taken). Inform the king (of this).'

13. O lord of the people, having heard these words of *Parnada* with tearful eyes, the *Vidarbha* princess, that accomplished lady, worshipped *Parnáda*, who had recovered from fatigue, with profuse wealth.

14. O *Yudhishthira*, having thereupon conversed with *Sudeva*, *Damayantí*, who was oppressed with grief and distress, spoke in the presence of her mother thus:

15. 'Proceeding at will, and flying as it were, go thou to the city (of *Ayodhyá*) and tell king *Rituparna* who resides in *Ayodhyá*, these words:

16. '"*Bhíma's* daughter, *Damayantí*, will again hold

Svayamvara (the ceremony of self-choice); and all the kings and princes proceed thither.

17. ' " (When) time is calculated, (I find) it (*i.e.*, the ceremony) takes place to-morrow.

18. ' " At sunrise she will choose a second husband; for it is not known whether the warrior, *Nala*, lives or not.' "

19. O great king, going to king *Rituparna* the Brahman, *Sudeva*, who was thus addressed by her, thereupon told him accordingly.

Thus ends the eighteenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. Having heard the words of *Sudeva*, the ruler of the people, *Rituparna*, soothing *Báhuka* with bland words, spoke:

2. 'O *Báhuka* that art well skilled in the secret of horses, if it pleases thee, I wish to go to the country of the *Vidarbhas* to *Damayantí's* self-choice in a single day.'

BAHUKA replied :

3. 'There is no doubt that these horses will go to the country of the *Vidarbhas*. Tell me, O king, and I (shall) yoke those other horses which thou thinkest (fit ones for the journey).'

RITUPARNA said :

4. 'O *Báhuka*, thou alone art versed in the science of horses. Do thou speedily yoke those that thou thinkest to be able.'

BRIHADASVA continued :—

5. Thereupon the skilful *Nala* yoked to the car four excellent steeds of good breed and mettle, and that were endued with fleetness.

6. Burning with haste, the king thereupon mounted upon the car (so) yoked with the horses. Then those best of horses fell down upon the ground on their knees.

Thus ends the nineteenth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. When the car was thus coursing, the king (*Rituparna*), son of *Bhangásura* and the conqueror of hostile cities, saw his upper garment dropped on the ground.

2. When the garment had fallen, the high-minded monarch, making haste, (*i.e.*, without loss of time), thereupon told *Nala*: 'I shall recover it.'

3. *Nala* replied to him: 'Thy cloth has dropped down far away. We have travelled one *yojaná* (from where it dropped). It is therefore impossible to recover it.'

4. 'O king, thus addressed by *Nala*, the king (*Rituparna*) son of *Bhangásura* came upon a *Vibhítaka* tree that had fruits on it in a forest.

5. 'On seeing that, the king hastily said to *Báhuka*: 'O charioteer, do thou also (in thy turn) note my high proficiency in calculation.

6. 'All men do not know everything. There is none that knows everything. Knowledge in its extreme limit does not exist in any person in one place.

7. 'O *Báhuka*, the leaves and fruits of this tree, that have fallen, (respectively) exceed those on the tree by one hundred one.

8. Staying the car, *Báhuka* thereupon addressed the king: 'O reducer of foes, thou vauntest in a matter which is as it were beyond my perception.

9. 'In thy presence, therefore, O monarch, I will hew down the *Vibhítaka*. I do not know whether it may be or be not (as thou hast said).

10. 'In thy presence, O ruler of men, I will count the fruits.' Having alighted speedily from the car, *Báhuka* felled the tree.

11. Having counted and found the fruits to be the same in number as the king had said, and being struck with amazement, he thereupon addressed the king these words:

12. 'O king, I have seen this thy wonderful power. I desire, O monarch, to be informed of the art whereby this power is known.'

13. Hastening about going, the king thereupon said: 'Know me to be skilled in the science of the dice and versed in numbers.'

14. *Báhuka* then said to him: 'Impart to me this knowledge, and O bull among men, take from me my knowledge of horses.'

15. On account of the importance of the business, and of his longing for the science of horses, he said these words to *Báhuka*: 'So be it.

16. 'As requested by thee, receive this best science of the dice from me, and O *Báhuka*, my horse-lore remains with thee in trust.'

17. *Kali*, incessantly vomiting from his mouth the virulent poison of *Karkotaka*, came out of the body of him (*Nala*) that had become acquainted with the science of dice.

18. *Kali*, whose soul had been freed from poison, regained

his native form; and *Nala*, the ruler of the *Nishadhas*, in wrath, desired to curse him.

19. Frightened, trembling and joining his hands in supplication, *Kali* told him : 'Control thy wrath, O king; I will impart to thee great fame.

20. 'For those men that will recite thy name carefully in this world, there shall never be any fear engendered on my account, if thou dost not curse me who am terrified and seek thy protection.'

21. Thus addressed, king *Nala* controlled his wrath. *Kali*, who was conversing with the king of the *Nishadhas*, was invisible to others.

22. Thereupon the king of the *Nishadhas*, the valiant destroyer of hostile heroes, freed from mental troubles, and having mounted on the chariot, proceeded by the help of those fleet horses.

23. *Nala* with a glad heart urged those best of steeds which sprang up in the air again and again like birds.

24. The illustrious monarch proceeded in the direction of the *Vidarbhas*, and when *Nala* had passed him, *Kali* also returned to his abode.

25. Then, O king, abandoned by *Kali*, and deprived of nothing but his form, *Nala*, king and lord of the earth, became freed from troubles.

Thus ends the twentieth chapter in the Episode of *Nala*.

BRIHADASVA continued :—

1. The people informed king *Bhíma*, of *Rituparna* of true prowess who reached the Vidarbhas in the evening.

2. At the word (*i.e.*, invitation of) *Bhíma*, the king (*Rituparna*) entered the city of *Kundina*, filling with the rattle of his chariot all the quarters, direct and transverse, of the horizon.

3. Thereupon the steeds of *Nala* (that were) there heard that rattle of the chariot; and having heard it, they became delighted as (they used to be) formerly in the presence of *Nala*.

4. And *Damayantí* also heard the sound of *Nala's* car, resembling the deep roar of the clouds in the rainy season.

DAMAYANTI said :

5. 'Inasmuch as this rattle of the car that fills, as it were, the whole earth, gladdens my mind, it must be king *Nala* (that has come).

6. 'If to-day I do not see *Nala* whose face is bright as the moon, that hero of countless virtues, I shall certainly die.

7. 'This heart of mine, separated from my beloved, bursts with grief.'

BRIHADASVA continued :

8. O descendant of *Bharata*, thus bewailing as if bereft of consciousness, *Damayantí* ascended (the terrace of) her great mansion with the desire of seeing the auspicious-famed *Nala*.

9. Thereupon in the central compartment (of the house), she saw the ruler of the earth *Rituparna* seated on the car, with *Várshneya* and *Báhuka*.

10. And *Várshneya* and *Báhuka*, dismounting from the best of chariots, and disengaging the steeds, stationed the chariot.

11. *Rituparna*, lord of the people, descending from the middle of the car, presented himself before the great king, *Bhíma*, of terrible prowess.

12. *Bhíma* thereupon received him with great respect, for one gets not a great person (as guest), who has come without cause.

13. And king *Rituparna* possessing wisdom and true prowess, saw not a king nor a prince.

14. O descendant of *Bharata*, respected by that king (*Bhíma*), *Rituparna*, ruler of the people, was asked by that king, 'May welcome be to thee; (but) what is thy business ?'

15. Thereupon, calculating mentally, the lord of the *Kosalas* told him : 'I have come here to pay my respects to thee.'

16. And smiling mentally, the king reflected : 'A trifling business has been assigned as the cause of his coming hither.'

17. But it did not so happen that, having worshipped him, he (*Bhíma*) sent him away ; but he said to him again and again, 'Rest thee ; thou art weary.'

18. And honored thus by the pleased (king *Bhíma*), king *Rituparna* was satisfied, and with a delighted heart, he went to his appointed quarters followed by the servants of the king (*Bhíma*).

19. O lord of the people, the fortunate *Damayantí*, whose mind was distracted with cogitation and grief, sent her messenger in search of the king of the *Nishadhas*.

Thus ends the twenty-first chapter in the Episode of *Nala*.

DAMAYANTI said :

1. 'O *Kesiní*, go thou and learn who that driver of the chariot is, that, deformed and possessing short arms, is seated in the lap of the car.

2. 'O faultless and blessed one, approaching him carefully, softly question this man about his welfare and a true account of himself.

3. 'Inasmuch as there is delight of mind and happiness of heart, there is a great doubt in this that this man may be king *Nala*.

4. 'O faultless one, at the end of (his) narrative, thou wilt speak to him the words of *Parnáda;* O lady possessing lovely posteriors, understand thou (his reply.')

Kesiní said :

5. '"That Brahman that once went to *Ayodhyá*, (was) reciting repeatedly these words of a female.

6. '"*O beloved gambler, where hast thou gone, cutting off half my piece of cloth and deserting in the woods his dear and devoted wife who was sleeping.*

7. '"*As commanded by thee, the young woman waits for thee, clad in half a garment, and burning extremely with grief.*

8. '"*O lord of the earth, O warrior, be thou propitious towards her that weeps incessantly on account of that grief, and give her an answer.*"

9. 'It is said that a reply was given to him (that Brahman) by thee after having heard this. The *Vidarbha* princess again wishes to hear what (thou) formerly (said).'

Brihadasva continued :

10. O delighter of the *Kuru* family, the heart of *Nala* who had been thus addressed by *Kesiní* was pained, and his eyes became filled with tears.

11. Repressing his sorrow, the lord of the earth, who was burning (with grief), said again these words, in accents choked with tears :

12. '*Though experiencing adversity, chaste women protect themselves by their own effort. It is a fact they have secured heaven. There is no doubt of this.*

13. '*And separated from their husbands, these excellent women do not become angry, but retain their vital breath encased in the armor of their virtuous life.*

14. '*In the matter that she was deserted by him who was in adversity, bereft of sense, and who had fallen from that state of bliss, it does not become her to be angry.*

15. '*It does not become the lady in the bloom of her youth to be angry with one who, desirous to earn his livelihood, was deprived of his garments by words and who is burning with grief.*'

16. O descendant of *Bharata*, greatly oppressed with grief, *Nala*, who was thus speaking these words, could not restrain his tears, but thereupon wept.

17. Going to *Damayantí*, *Kesiní* thereupon informed her of everything, all that was said by him, and that agitation of his.

Thus ends the twenty-second chapter in the Episode of *Nala*.

BRIHADASVA continued :

1. Far gone in sorrow, *Damayantí*, having heard that, and suspecting him (the person) to be *Nala*, said to *Kesiní* these words :

2. 'O *Kesiní*, go thou again, and make investigations with respect to *Báhuka*, observing there the acts of him who is moving his limbs.

3. 'O *Kesiní*, by way of an obstruction to him, fire should not be given him ; and under no circumstance should water be given him who may ask for it, by thee that may be hastening (to comply with his request).

4. 'Whatever circumstance, human or superhuman, that has been noticed by thee in *Báhuka*, and whatever else thou mayest notice (in future), should be reported to me by thee.'

5. Thus addressed by *Damayantí*, *Kesiní* thereupon went, and having observed the characteristics of him that was versed in horse-lore, came back.

6. She related to *Damayantí* all as it had happened; every circumstance, human or superhuman, noticed by her with respect to *Báhuka*.

KESINI said :

7. 'O *Damayantí*, certainly never has been seen or heard of before by me anywhere a human being of such a nature, whose actions are characterized by purity.

8. 'Coming to a low passage, he nowhere stoops down, but seeing him, the passage grows in height that he might just have contact with it.

9. 'Large quantity of edible flesh of animals was sent there by the king (*Bhíma*) for the use of *Rituparna*.

10. 'And many vessels had been placed there for washing it (*i.e.*, the meat). And looked upon by him, those pitchers thereupon became filled with water.

11. 'And having washed the meat, and placed (the vessel on the oven for cooking), and taking up a handful of grass, he held it to the sun.

12. 'Thereupon (fire) the bearer of oblations suddenly blazed there. Having beheld this most marvellous incident, I have come hither amazed.

13. 'And another great wonder, O blessed lady, was witnessed in him by me,—that having touched fire, he is not burnt.

14. 'I have seen another very great wonder,—that having gathered some flowers, he slowly pressed them with his hands;

15. 'And pressed by his hands, the flowers thereupon again became odorous and gay.'

BRIHADASVA continued :

16. Having heard of these acts of the auspicious-famed (*Nala*), *Damayantí* considered (that) *Nala*, whose acts and movement had been indicated, (had) returned.

17. Suspecting her husband *Nala* to be in the form of *Báhuka*, she, (*Damayantí*) weeping, again addressed *Kesiní* in bland words :

18. 'O well-behaved one, go thou again to *Báhuka* who (*i.e.* at a time when he) may be negligent, and return bringing with thee (some) meat from the kitchen that has been boiled and dressed by him.'

19. Oh delighter of the family of the *Kurus*, going to the presence of *Báhuka*, and taking (some of) his meat, *Kesiní* thereupon gave it to *Damayantí*.

20. Having partaken of it, and thinking the charioteer to be *Nala*, she who had formerly on many occasions been accustomed to meat dressed by *Nala*, wept aloud, extremely distressed.

21. O descendant of *Bharata*, having gone to great distraction (on account of grief), and washing her face, she thereupon sent her twins with *Kesiní*.

22. Recognizing *Indrasená* with her brother, the king (in the form of) *Báhuka*, advancing and embracing them, then took them on his lap.

23. Having regained his children that resembled the sons of gods, *Báhuka* wept in high accents, with his soul enveloped with grief.

24. Having repeatedly manifested his agitation, and suddenly leaving the children, the king of the *Nishadhas* addressed the following to *Kesiní* :

25. 'O blessed lady, these twins are very like my own children. Therefore (it was that) on beholding them unexpectedly I shed tears.

26. People may think ill of thee that comest to me often.

(For) we are guests of this country. Therefore, O blessed lady, go at thy ease.

Thus ends the twenty-third chapter in the Episode of *Nala.*

BRIHADASVA continued :

1. Beholding all that agitation of *Nala* who was wise and of righteous fame, and returning at once, *Kesiní* related (everything) to *Damayantí.*

2. Oppressed with grief, and eager to behold *Nala*, *Damayantí* thereupon again despatched *Kesiní* to her mother.

3. '*Báhuka* has been tried by me, with the suspicion of his being *Nala.* The only one doubt is regarding his appearance. I desire to clear (it) myself.

4. 'O mother, either let him be ushered (to me) or be pleased to give me permission to go to him; and let it be arranged, known or unknown to my father.'

5. Thus addressed by *Damayantí*, the queen told *Bhíma* the intention of (his) daughter, and the king gave his consent.

6. O bull among the descendants of *Bharata*, permitted by her father and mother, she (*Damayantí*) caused *Nala* to be ushered to where her retreat was.

7. On beholding *Damayantí* unexpectedly, king *Nala* was overwhelmed with grief and sorrow, and was bathed in tears.

8. Beholding *Nala* in that condition, that fair-complexioned lady *Damayantí* was afflicted with poignant grief.

9. O great king, *Damayantí*, who was clad in a piece of cloth dyed red, whose hair was matted and whose person was covered with dirt and dust, addressed the (following) words to *Báhuka* :

10. 'O *Báhuka*, has any person, conversant with duty, been ever seen by thee, who has gone away deserting his sleeping wife in the forest?

11. 'Who but *Nala* of auspicious memory could go away, deserting in the woods, his beloved wife, who had committed no sin and who was overcome with fatigue?

12. 'What offence was committed by me since my early youth, with respect to that great monarch, who (*i.e.*, so that he) went away, deserting me in the woods, who was overcome with sleep?

13. How has he who was chosen by me in preference to the gods themselves, deserted her, who was devoted and loving towards him and who is the mother of his children?

14. Where was that vow, whereby, having taken my hand,

before the fire, and also in the presence of the celestials, he promised, '*Truly, I shall support thee.*'

15. O repressor of foes, profuse tears generated by sorrow flowed piteously from the eyes of *Damayantí*, who (*i.e.*, as she) was saying all this.

16. Beholding her afflicted with grief, *Nala*, shedding tears from his eyes, which were very black and mottled, and had reddish extremities, told her thus:

17. 'O timid one, that my kingdom was lost as also (the fact) that I deserted thee, was not brought about by myself, but was the work of *Kali*.

18. 'O timid lady, how can a woman, abandoning her loving and devoted husband, choose another? just as thou art (about to choose)?

19. 'At the command of the king, messengers walk the whole earth, (proclaiming)—*The daughter of* Bhíma *is to choose a second husband.*'

20. Having heard the lamentation of *Nala*, *Damayantí*, frightened and trembling, addressed *Nala* with trembling hands:

21. 'O fortunate person, it does not become thee to impute any derogation to me; for, O ruler of the *Nishadhas*, thou wast chosen by thee, in preference to the celestials.

22. 'For the purpose of discovering thee (*i.e.*, thy whereabouts), the Brahmans proceed all over (the earth), in all directions, singing my words in the form of verses.

23. 'Then, O ruler of the earth, a learned Brahman named *Parnáda* found thee *in Kosala* in *Rituparna's* mansion.

24. 'When speech was made by him, and a fitting reply (of thine) was brought by him (to me), (then it was), O ruler of the *Nishadhas*, (that) this scheme was devised by me for thy recovery.

25. 'O lord of the earth, none in this world but thee is able to travel with horses one hundred *yojanas* in a day.

26. 'O lord of the earth, I can touch those feet (of thine) by means of that uprightness whereby I have not committed any wicked deed even in thought.

27. 'This ever-ambulant air, that witnesses everything, courses through this world. Let him take away my vital breath, if I have committed any sin.'

28. Thus addressed by her, the God of Wind addressed from the sky: 'O *Nala*, I tell thee truly she has committed no sin.

29. 'O king, the extensive treasure of chastity has been

guarded by *Damayantí*. For three years we have been witnesses of this, and her protectors.

30. 'For thy sake, this unrivalled scheme was had recourse to by her. For there exists not a person other than thee, that can go a hundred (*yojanas*) in a single day.

31. 'O ruler of the earth, *Bhíma's* daughter has been recovered by thee; and thyself by the daughther of *Bhíma.*' Suspicion need not be entertained by thee in this matter. Effect a reunion with (thy) wife.'

32. When the God of Wind was saying thus, a shower of flowers fell, celestial kettledrums sounded, and an auspicious breeze blew.

33. O descendant of *Bharata*, O repressor of foes, on beholding that greatest wonder, king *Nala* thereupon dispelled that doubt (of his) regarding *Damayantí*.

34. Thereupon having (beforehand) remembered the king of serpents, the lord of the earth put on that pure garment, and then he regained his native form.

35. Beholding her husband of auspicious memory, possessing his own form, the immaculate daughter of *Bhíma*, thereupon wept aloud, embracing him.

36. And king *Nala* also, who was resplendent as in former days, embraced *Bhíma's* daughter and his own children, and was delighted, according to his wont.

37. Then pressing her face upon his bosom, *Damayantí* of fair face and large eyes, sighed, surrounded by (*i.e.*, remembering) that grief.

38. And likewise overwhelmed with grief, that tiger among men remained for some time, clasping the sweet-smiled *Damayantí* whose limbs had been smeared with dirt.

39. Thereupon, O king, the mother of the *Vidarbha* princess, related with pleasure to *Bhíma* everything as it had happened of *Nala* and *Damayantí*.

40. The great monarch thereupon answered :—'Early morning (to-morrow), I shall see him, who will have passed (the night) agreeably, made the ablution of his body, and have *Damayantí* by his side.'

41. And, O king, they two passed the night pleasantly together, pleased, and relating to each other all their past actions in the forest.

42. *Nala* and the *Vidarbha* princess, who agreeably realized their wishes, and bent upon the happiness of each other, lived in the mansion of *Bhíma*.

43. Having in the fourth year (after the loss of his kingdom) been re-united with his wife, he (*Nala*) experienced great delight, realizing all his desires.

44. And having recovered her husband, *Damayantí* was exceedingly rejoiced, as the earth which has partly-grown crops, on receiving a shower.

Thus ends the twenty-fourth chapter in the Episode of *Nala*.

Brihadasva continued :—

1. Thereupon, having passed that night, king *Nala*, well-decked, and having *Damayantí* by his side, presented himself in due time to the lord of the earth (*Bhíma*).

2. The noble *Bhíma* with great joy received him as (he would receive) a son, and having honored him according to his deserts, comforted him.

3. Having, according to the rules, accepted the homage, king *Nala* dutifully offered him (*Bhíma*) his own services.

4. Then arose in the city a loud uproar, sprung from delight, of the people who were rejoiced on beholding *Nala* returned in that manner.

5. The royal roads were watered, decorated and abounding with agreeable flowers. At every gate of the citizens there was displayed scattering of flowers.

6. And *Rituparna* heard (that) *Nala*, who had been in the guise of *Bahuka*, (was) united with *Damayantí* and the lord of the people was glad.

7. And causing him to come to him, he asked the forgiveness of king *Nala;* and was pleased, saying 'By good fortune, thou art united with thy wife.

8. 'O ruler of the earth, O lord of the *Nishadhas*, have I done any wrong to thee who dwelt in disguise at my house.

9. 'If knowingly or unknowingly any wrongs have been done by me, thou wilt be pleased to forgive me.'

Nala replied :

10. 'O lord of the earth, thou hast not done me ever so little an injury; and even if anything has been, surely such wrong of thine should be forgiven by me; and no anger is felt by me.

11. 'Thou wert formerly my friend, and, O ruler of men, thou art also related to me. Henceforth it becomes thee to feel greater affection.

12. 'O king, with all my desires gratified, I lived happily in thy abode, not always so well in my house as in thine.

13. 'And this horse-lore remains in my keeping as thine; and if thou approvest, O king, I desire to make it over to thee.'

BRIHADASVA continued :—

14. Having thus said, the ruler of the *Nishadhas* imparted the lore to *Rituparna;* and he accepted it with the observances prescribed by the rules.

15. Having received the secret science of horse and taking another charioteer, king (*Rituparna*), son of *Bhangásura*, went to his own city.

16. When *Rituparna* had gone, O king, O lord of the people, king *Nala* did not stay too long in the city of *Kundina.*

Thus ends the twenty-fifth chapter in the Episode of *Nala.*

BRIHADASVA continued :—

1. O son of *Kuntí*, having dwelt (there) for a month, and taken leave of *Bhíma*, *Naishada* set out from (that) city with a small retinue towards the country of *Nishadhas.*

2 & 3. Causing the earth itself to tremble with a single pure-white car, about sixteen elephants, fifty horses and six hundred foot-soldiers, the noble-minded ruler of the earth entered (the country), in haste and highly enraged.

4. Thereupon the son of *Vírasena*, approaching *Pushkara*, said : 'Let us both play again ; for, vast wealth has been acquired by me.

5. 'Let *Damayantí* and all else that I have, be my stake, and let, O *Pushkara*, thy kingdom be thy stake.

6. 'My determination is certain that the play should begin again. Mayest thou be happy, in one bet let us both stake our lives also.

7. 'It is said to be the most righteous act that after having conquered another's wealth or his kingdom, a return game should be given.

8. 'Shouldst thou dislike gambling, let the play of arms commence. O king, let there be satisfaction either for me or for thee by means of a duel.

9. 'The following is the authority of the ancient (sages) that this kingdom, enjoyed by a dynasty, should by any means be recovered.

10. 'O *Pushkara*, let thy mind be made up for either of these,—gambling fraudulently or bending the bow in battle.'

11. Thus addressed by *Naishadha*, *Pushkara*, feeling sure of his success, laughingly answered :

12. 'O *Naishadha*, by good fortune, wealth has been earned by thee for counterstaking; and by good fortune also, has the most difficult act of *Damayantí* (*i.e.*, her ill luck) been reduced.

13. 'It is manifest that the daughter of *Bhíma*, adorned with the wealth won from thee, will wait upon me, as a celestial damsel does in heaven upon *Indra*.

14. 'O Naishadha, I daily remember thee and am even waiting for thee. There is no pleasure for me in gambling with persons who are not (my) friends.

15. 'Winning to-day the fair-complexioned lady *Damayantí* of faultless limbs, "I shall have my object accomplished, for, she always lives in my heart." '

16. Enraged on hearing those words of him who bragged very incoherently, *Nala* wished to cut off his (*Pushkara's*) head with a scimitar.

17. Thereupon *Nala*, with his eyes red with anger, said smiling: 'Let us both play. Why dost thou speak (so now). (If) vanquished, thou wilt not say so.'

18. Then the play commenced between *Nala* and *Pushkara*. At a single throw was he (the latter) vanquished by the warrior *Nala*.

19. Having won, the king said to *Pushkara* smiling: 'Mine is now this whole kingdom which is undisturbed and the thorn in whose side has been extracted.

20. 'O worst of kings, the *Vidarbha* princess cannot now be looked at by thee. O fool, thou hast, along with thy retinue, been reduced to the position of her slave.

21. 'But the deed was not performed by thee whereby I was formerly vanquished. Thou knowest not, O fool, that the deed was brought about by *Kali*.

22. 'I do not impute to thee the wrong committed by another. Live thou happily as thou choosest. I grant thee thy life.

23. 'Inasmuch as I give thee thy share of the kingdom and all the stock (of necessaries), there can be no doubt, that affection for thee, O warrior, is the same (as ever).

24. 'And my friendship for thee shall never diminish; for, O *Pushkara*, thou art my brother: live thou for a hundred years.'

25. Having thus comforted his brother, *Nala* of unfailing valor, sent him to his town, embracing him repeatedly.

26. Thus comforted by the ruler of the *Nishadhas*, O king, *Pushkara* replied to him of auspicious memory, saluting with joined hands:

26. 'Let thy fame remain incapable of diminution, and live thou happily for ten thousand years,—thou that grantest me, O king, both life and place of residence.'

27. *Pushkara* was thereupon so much honored by the king, that having dwelt there for a month, he returned well-pleased to his city, followed by his people.

28. Having made *Pushkara* start (for his town), who was healthy and wealthy, the illustrious king entered his city (*i.e.*, palace) which had been richly decorated.

29. And all the citizens, and the people from the rural parts, who were headed by the officers of the state, and who horripilated in joy, said with joined hands:

30. 'O king! (it is only) to-day we feel happy in the city and in the country. We have again come hither to welcome thee back as the celestials welcome (Indra) the performer of a hundred sacrifices.'

31. When the town had calmed down and the joyous festivity had been over, the king brought *Damayantí* with a large force (from *Kundina*).

32. And her father, the slayer of hostile heroes, *Bhíma* of terrible prowess, and immeasurable soul, having duly honored her, sent *Damayantí*.

34. And when the *Vidarbha* princess had arrived with her son and daughter, king *Nala* passed his days, greatly rejoiced, as the ruler of the celestials in the gardens of *Nandana*.

35. Having recovered that kingdom, and won celebrity among the kings of the island of *Jambu*, he (*Nala*) of great fame, once more ruled over it.

Thus ends the twenty-sixth chapter in the Episode of *Nala*.

Thus has ended the Episode of *Nala*.

TRANSLATION OF THE PANCHATANTRA.

FOURTH STORY.

In a certain city there is a merchant named *Ságaradatta.* By his son was purchased a book which was sold for a hundred rupees. Therein it is written :

*" A person obtains the wealth which he is destined to get; and not even a celestial being can resist him therein. So I do not grieve,—nor is there surprise in me—that what is ours does not become the property of others."

The son was asked by *Ságaradatta*, on seeing it : ' O son, for what price has this book been purchased ? ' He replied : ' For a hundred rupees.' Hearing that, *Ságaradatta* said : ' Damned be thou, O fool ; how wilt thou earn money, when, with this sense of thine thou hast purchased for a hundred rupees, a book wherein only one verse is written ? So from this day forth, thou shouldst not enter my house.' He was thus rebuked and expelled from his house. Having proceeded, with that disgust, to a distant country and reached a certain town, he lived (there). Thereupon, after a number of days, he was asked by one of the citizens : ' Whence art thou ? What is thy name ? ' He replied : ' A person obtains the wealth which he is destined to get.' The same reply was given by him who was thereupon asked by another, Thus in that city, his name became well known as *Práptavyamartha.* Then, on a certain day, the princess, named *Chandravatí*, endowed with fresh-blown loveliness and youth, was viewing the city (from her mansion), with her maid of honor. And there a certain prince, possessing great personal charms, and attracting the mind, somehow passed within the range of her vision ; and synchronously on seeing him, the maid was addressed by her (the princess) whose mind was with him : ' Thou must so contrive to-day, that I may see him.' Having heard this, the maid went to him at once and said : ' I have been sent to thee by *Chandravatí*, and the following has been said by her in respect of thee : ' I have been desirous of marrying thee ever since I saw thee. If it should be so, thou must come to me at once.' On hearing this, the following was replied by him : ' If it is indispensable that I should go there, then, tell me by what means I should enter.' Thereupon the maid said : ' Thou shouldst get up by means of a strong strap, suspended from the upper story.' He said : ' If thou art certain (about it), then I shall do so.' Having thus ascertained, the

maid returned to *Chandravatí*. Then when night came on, the prince thought within himself: 'Oh! this is a very heinous act. For it has been said:

1. 'One should not do an act whereby disrepute is got, from which bad fate (*i.e.*, going to hell) results, or whereby one is deprived of heaven.'

Meditating well in this manner, he did not go to her. Thereupon, wandering here and there in the night, and beholding the strap suspended near the palace, *Práptavyamartha* mounted, taking hold of it, curiosity having taken possession of his heart. He was welcomed with bath, meals, drink and garments, and addressed by the princess, whose mind felt sure that this was the same man (she wanted): 'This soul has been given (thee) by me that fell in love on beholding thee. Other than thee, there shall be no husband for me (even in mind). Then why dost thou not even speak to me?' He replied: 'A person obtains the wealth which he is destined to get.' When this was said, he was thought to be another person, and so was sent away, being led down from the palace. Before he proceeded along the road, a bridegroom named *Varakírti*, a stranger, came there with the sound of musical instruments, and *Práptavyamartha*, too, began to go along with them. An elephant which had been maddened with the rut, and which, having killed the driver, was making the world distracted with the yells of the people that had been trodden to death, came to that spot, at the time when, the auspicious moment having arrived, the merchant's daughter decked in the auspicious marital dress, was standing on the raised ground in the bower erected in front of the merchant's house near the royal road. On beholding him, all the bridegroom's followers, along with the bridegroom, having escaped, dispersed in different directions. On beholding the bride (standing) alone with her eyes tremulous with fear, and having boldly encouraged her, saying: 'Fear not, I will protect thee,' and taking hold of her right hand, *Práptavyamartha* menaced the elephant with the greatest boldness. Then when the elephant departed, somehow as fortune would have it, and when after the auspicious moment had gone, *Varakírti* with his relatives, came there, and saw the bride taken hold of by the hand by another person, he said: 'O father-in-law, what a contrary act has been done by thee: having been promised to me, the girl has been given to another.' He replied: 'I too, who fled in terror of the elephant, and returned along with you, do not know how this has come about.' So saying he began to interrogate his daughter: 'O child, thou hast not acted wisely. So let this be explained: what is the matter?' She replied: 'Inasmuch as I have been saved by him from death, none except this person

will take this hand while I live.' The day dawned with this common report. Then, when a large crowd of people had gathered there, in the morning, the princess came to the spot, having heard the common report. Hearing of that great concourse of people, the king too came there, and asked *Práptavyamartha*: 'If it be confidential, tell me of what nature is this event.' Then he replied: 'One obtains the wealth which he is destined to get.' The princess remembering, said: 'Even a celestial being cannot resist him.' Her maid said: 'I do not therefore grieve, nor is there surprise in me.' Having heard the account of all the assembled people, the merchant's daughter said: 'What is ours does not become the property of others.' Having given his promise of protection and hearing the facts from each of them separately, and knowing the truth, and having with great respect given his daughter with her ornaments and her retinue, to *Práptavyamartha*, along with a thousand villages, he installed him as the juvenile king, thereby making known that he was his son. Thereupon the parents of *Práptavyamartha*, surrounded by all their family, were with great honor brought down by him to that city, and there he remained, enjoying all kinds of pleasures with his family. So I say,

The same as that marked * on page 37.

'I, that felt the greatest grief after having experienced all these pleasures and miseries, was brought to thy presence by this friend. This is the cause of my resignation.' *Mantharaka* said: 'O happy one, this is certainly a friend, who, though languid with hunger, has thus brought (thee), mounting thee on his back, that art his natural enemy and art his prey, and he has not devoured thee on the way.

3. One should make that high-born person the best friend, whose mind does not undergo any change when there is wealth.

4. The testing of friends by these symptoms, has certainly been spoken of by the wise, in the same way the testing of the sacrificial fire by the learned.

And likewise,

5. He is a friend who remains a friend even when a time of adversity has come; but even a wicked man becomes a friend in times of prosperity.

Therefore a feeling of confidence has arisen in me. For this friendship of aquatic animals with carnivorous crows is against nature; or the following has been aptly said:

6. Nobody is the greatest friend or the greatest enemy of another. (For) a person has been seen (*i.e.*, we have seen a person), who as the result shows, is destroyed by friends and protected by enemies.

Therefore let welcome be to thee. Remain on the bank of

this lake as in thy own house. And as for the loss of wealth and residence in a foreign country, that have befallen thee, no sorrow is to be felt by thee regarding that matter. It is said :

7. The shadow of clouds, the favor of fools, prepared food, women, youth and wealth are enjoyable only for a short time.

And therefore (it is) that the wise, who have conquered their soul, do not desire for wealth. And it is said :

8. Five steps are not given by the wealth of the person who goes to the region of Yama,—the wealth which has sedulously hoarded, and protected like life, and which was never separated from even the body, but (secreted) somewhere. (Wealth does not follow him five steps.)

And again :

9. Just as the bait is swallowed by the fishes in water, by the beasts of prey on land and by the birds in the sky, so a man of wealth is swallowed (*i.e.*, destroyed) everywhere.

10. A king imputes a wealthy man with faults, even though he be innocent, (whereas) a poor man, though involved in crimes, is everywhere free from troubles.

11. There is trouble in the acquisition of wealth, and in the preservation ; there is trouble in their loss, in their expenditure. (So) fie upon wealth which abound in hardships !

12. If a person thirsting for final emancipation should endure one-hundredth of the hardships which the foolish world in quest of wealth endures, he would obtain salvation.

And again the sorrow caused by thy having to dwell in a foreign country should not be felt by thee.

13. What is considered as a native country, and what as a foreign country for a bold and resolute person ? To whatever country he goes, he makes it his conquest by the might of his arms. Whatever forest a lion enters with his weapons, namely fangs, claws, and fingers, he therein slakes his thirst with the blood of the elephants destroyed by himself.

A man, wise but without wealth, does not suffer, even though he has retired to a foreign country, and it is said :

14. What is too great a burden for the clever ? What is distance for the persevering ? Which is a foreign country for the learned ? And who is an alien for the affable ?

Therefore thou art a mine of wealth, and so art not like the ordinary people. Again : Wealth even though acquired, perishes by the action of fate. It was thine for so many days. Nothing which is not ours is got for enjoyment even for a moment. What has come of itself is taken away by fate.

15. Having acquired wealth and gone to the forest, one never obtains pleasure, like the fool *Somalika*. *Hiranyaka* asked, 'How is it?' He replied :

FIFTH STORY.

A weaver named *Somalika* lived in a certain place. He always manufactured cloths which were adorned with divers kinds of silk and which were fit to be worn by sovereigns. But an income exceeding his expenses for his food and clothing was never derived by him, even though he was skilful in interweaving divers silks, and the ordinary weavers there, who knew to produce only cloths of coarse texture, possessed vast wealth.

On beholding them, he told his wife : 'My dear, look at these weavers of coarse silk, who have plenty of wealth and gold. So this place is not suited to me. Therefore, let me go and earn elsewhere.' She replied : 'O dearest, this is an untrue talk, that there is wealth for one who goes elsewhere, and that there should be no wealth in one's own place. And it is said :

16. 'And this concerning the birds is also through fate,—that (they) fly up in the sky, and come down to the surface of the earth. Nothing which is not given falls to one's share.'

And likewise,

17. What is not to happen never happens; what is to take place comes to pass without any endeavour. But that for which there is no destiny (of being enjoyed) perishes even though it has reached one's hands.

18. Just in the same way as a calf distinguishes its dam from amongst a thousand cows, so the deed previously done follows the doer.

19. The deed of men in their former births lies down with the soul as it lies down, goes with the soul as it goes, and stands as it stands.

20. Just as light and shadow are mutually related, so the doer and the deed are reciprocally bound together.

Therefore be engaged in industry in this place, and not elsewhere.' The weaver replied : 'My dear, thou hast not spoken well. Fate yields no fruit without exertion; and it is said :

21. Just as the clapping of the hands is not produced by one hand, so it has been deemed that there is no fruit of the action without exertion.

And likewise,

22. See, food, though it has been obtained through working of fate, at the time of meals, never enters the mouth without the exertion of the hands.

And likewise:

23. Fortune seeks that lion among men, the man of perseverance. It is the wicked (the illiterate) who attribute everything to fate. Destroying destiny, do manly acts to the extent of thy powers. What harm is there if there be no success, when the endeavour is made?

And similarly:

24. The transactions of men are effected by exertion and by desires. For antelopes never enter into the mouth of a sleeping lion.

25. Desires are not realized without exertion. It is the timid that prattle 'What is to befal will happen.'

26. If fate would not yield fruit to a person who does his best, then he is not to blame. For his manliness is clouded by fatality.

So it is necessary that I should go to a foreign place. Having thus resolved, he went to the city of *Vardhamána*, lived there for three years, and returned to his native place, after acquiring three hundred gold coins. The sun set as he was straying in a forest on his way home, and while he was sleeping, having climbed to the top of a banyan tree for fear of tigers, he heard two persons of savage form conversing with one another at night. One of them asked: 'O *Agent*, dost thou not know well that *Somilaka* has no affluence in excess of his food and raiment? Then why have three hundred pieces of gold been given him by thee?' He replied: 'O *fate*, wealth should be given by me to the strenuous: but the result is at thy disposal.'

When on awakening he searched for his knot of gold pieces, he found the knot loosened. Then he meditated doubtfully: 'Oh, what is this? The wealth acquired with great difficulty has been wantonly lost. Then, penniless and with bootless exertion, how can I see my wife and friends?' Having thus made up his mind, he returned to the same town (*Vardhamána*). And having earned five hundred pieces of gold within only one year, he started for his place. Then too, the sun set when he was in a forest on his way home. Thereupon, though weary, he did not take rest anywhere, lest he should lose the gold (pieces), but anxious of reaching home, walked fast. In the meantime he saw the same two persons, approaching within the range of his vision, and heard them converse. One of them said: 'O *agent*, why are five hundred gold pieces given to this person? Dost thou not know that he has nothing more than his food and raiment?' He replied: 'O *fate*, I should certainly reward the industrious. But its outcome is at thy disposal. So why dost thou blame me?' When *Somilaka*, having heard this, looked for the knot, there was

not the gold. Then, experiencing the greatest grief, he reflected: 'What is the good of the life of me that am without wealth. So suspending myself from this *Banyan* tree I shall commit suicide.' When, having thus resolved, he made a rope of the *kusa* grass, placed the noose round his neck, fastened himself to a branch of the tree, and was throwing himself down, a person, remaining in ethereal regions, addressed him thus: 'O *Somilaka*, perform not this rash act. I am the depriver of thy wealth, and I do not bear to see thee have a cowrie more than (is required for) thy food and garment. So return home. Again: I am pleased with thy daring. So they having seen me would not be fruitless. So let thy cherished boon be requested of me.' *Somilaka* replied: 'If so, give me vast wealth.' He said: 'Ah, what wilt thou do with the wealth bereft of enjoyment? For there can be no acquisition for thee above food and raiment. *Somilaka* said: 'Even though there be no enjoyment, let there be wealth for me. And it is said:

27. That person, who has heaps of wealth, though miserly, though not of a good family, is always adored by his dependants.'

The man said: 'If so, go thou again to the city of *Vardhamána*. There live two merchant sons. One of them has his wealth concealed, and the other has it enjoyed. Having learnt their characteristics, a boon should be made regarding one of them. If there is to be benefit for thee from treasures not enjoyed, I shall make thee possessor of hidden treasures. Or if there be benefit for thee from wealth which is put to enjoyment, I shall make thee possessor of wealth that is enjoyed.' Having thus said, he disappeared. And *Somilaka* with a wondering mind, again went to the city of *Vardhamána*. Then being extremely tired, he reached the city with great difficulty, and inquiring about *Guptadhana's* residence, he gained it after the sun had set, and entered the same. Though reviled by the *Guptadhana* and his wife and children, he entered the house perforce and sat down. Thereupon at the time of supper, something was given him to eat, without cordiality. Having taken it, he slept down, and saw the same two persons conversing with one another. One of them said: 'O *agent*, why has another expenditure been created by thee, inasmuch as food has been given to *Somilaka* by him. So an imprudent act has been done by thee.' He said: 'O *fate*, that is no fault of mine. Acquisition of gain must be given by me to man. But its result stands at thy disposal.' And when he got up, *Guptadhana* remained for a moment suffering from looseness of bowels, and overcome with the ailment. On the second day he fasted on account of that complaint. And *Somilaka*, getting out of that house early morning, reached the house of *Upabhuktadhana*. And received by him with the ceremonies such as that of rising from the seat, he

was given the hospitable regards such as meals and dress, and having ascended to the comfortable bed-chamber, he slept. Then at night he saw the same two persons who were conversing in secret. One of them said : 'O *Agent*, a great expenditure was undergone by him (*Upabhuktadhana*) who assisted *Somilaka*. Then tell me. How is the principle of replenishment to be applied. All this was brought by him from the firm.' He replied : 'O *fate*, it is my doing ; but the result is at thy disposal.' Thereupon at the time of dawn, taking with them the wealth betokening the royal pleasure, a royal servant came, and delivered it to *Upabhuktadhana*. On seeing that *Somilaka* reflected. This *Upabhuktadhana*, though without heaps of wealth, is to be preferred, and not *Guptadhana*. And it is said :

28. The Vedas have for their fruit the sacrificial oblation to fire ; learning has for its fruit virtuous life. The object of wife is the thriving of the family ; and that of wealth is gift and enjoyment.

So let the Creator make wealthy that the wealth may be enjoyed and bestowed upon others. Therefore I say,

29. Having acquired wealth and gone to the forest, one never obtains pleasure, like the fool *Somalika*.

So, O blessed one, having known this, no grief should be felt for the loss of wealth. And wealth, though existing, should be considered as non-existing, on account of absence of enjoyment. And it is said :

30. If (the inmates) become wealthy on account of the wealth that is buried in the interior of the house, then why should not we too become wealthy for the reason of the same wealth ?

And likewise,

31. Charity is the preservation of acquired wealth, just as the channel of outlet is the protection of the waters in the bowels of a tank.

Again

32. There are three courses for wealth,—charity, enjoyment and ruin. The third is the fate of him who neither gives nor enjoys.

Knowing this, a wise man should not acquire wealth for perpetuation (by being buried), for that would be for misery. And it is said :

33. For those that are greedy of wealth, and run hither and thither, where is that ease of those that are satiated with the nectar of pleasure, and whose minds are tranquil ?

34. Unequalled is the happiness of those that quaff delight as if it were ambrosia. The misery of those who are without peace of mind is unbroken.

35. Out of a control of the mind, all the organs of sense are held in check. When the sun is hidden by the clouds, his rays are also concealed.

36. The great sages enjoying tranquillity of mind say that ease is the uprooting of all desires. Desire does not depart with the objects just as thirst from basking at fire.

37. Men for the sake of wealth blame a blameless person and highly extol a person who is not praiseworthy. And what else do they not do.

38. Desire for wealth of that person for practising virtue is not auspicious. For absence of contact with filth by remaining at a distance is better than washing it away.

39. There is no other duty equal to charity; no other enemy like covetousness; no other ornament equal to purity; and no other wealth like happiness.

40. The most extreme form of poverty is littleness in the wealth of honor. Siva that has for his wealth an old bull is the supreme Lord.

Knowing thus, O blessed one, thou shouldst feel happy." Having heard the words of Mantharaka, the crow said: "O friend, what Mantharaka has said should be treasured up by thee. Or the following has been aptly said:

41. 'O king, men who would always speak agreeably are easily procurable. But a person who would advise what is unpalatable but wholesome, as well as one who would follow the advice, are rare.

42. They alone are the friends of the king here, who advise about wholesome, though unpalatable, matters; and the rest bear the name of friends.

While there were thus conversing, a deer named *Chitránga*, which had been terrified by hunters, entered the very lake. On beholding him who was approaching in agitation, the crow thereupon flew to the top of a tree; and *Hiranyaka* went into a bush of reeds and *Mantharaka* remained in the reservoir of water (*i.e.*, lake.) On marking the animal well, *Laghupatanaka* said to *Mantharaka*: Come, O friend, come. This deer, being oppressed with thirst, has entered the lake. It is the sound produced by him, and not by any human being. Hearing that, *Mantharaka* spoke in a manner suited to the time and place:' O *Laghupatanaka*, this deer is not suffering from thirst, but is certainly frightened by the hunters, inasmuch he is seen to look behind

with whirling eyes and to be gasping much for breath. Therefore let it be known whether hunters follow it or not; and it is said:

43. A frightened person breathes frequently and much; looks on all sides, and never gets ease of mind anywhere.

On hearing that, *Chitránga* said: 'O *Mantharaka*, the cause of my fear has been well guessed by thee. Saved from being struck with the arrows of the hunter, I have come hither with great difficulty. My herd will be destroyed by those hunters. So point out to me that have sought refuge under you, a spot unapproachable by the hunters.' On hearing that, *Mantharaka* said: 'O *Chitrángada*, let the science of polity be heard.'

44. Two means have been prescribed as regards escape on beholding the enemy,—the one from moving the hands, and the other got from the velocity of the feet. So go thou at once to the thick forest before those wicked hunters come up.

In the meantime *Laghupatanaka*, approaching them in haste, said: 'O *Mantharaka*, those hunters have departed in the direction of their homes, carrying a huge mass of flesh. Therefore, O *Chitránga*, emerge out of water without any fear.' Thereupon the four animals passed their time agreeably, looking upon each other with feelings of friendship, and enjoying during the time of midday, the pleasure of conversation and chitchat in the shade of the tree near the lake. Or the following has been aptly said:

45. The coat of horripillation caused by the tasting of the juice of conversation increases the happiness of poets by whom the Vedas and the arts have been studied.

And also,

46. For him, who cannot receive what has been once said, who cannot make (others) do so, and who has no casket of knowledge, how can there be good conversation?

Then on a certain day, the deer did not turn up at the time of their conversation. Then feeling anxious, they began to address one another: 'Ah! how is it our friend has not turned up to-day? Has he been killed by lions and other animals? Or by the hunters? Has he fallen into fire or into a ditch from greediness of tender grass.' For the following is a saying in point:

47. Danger is feared by friends from ignorance even with regard to one who has gone to the garden attached to the house. (Such being the case), what need be said regarding one that remains in the midst of a forest, wherein are seen many dangers and fears?

Then *Mantharaka* addressed the crow: 'O *Laghupatanaka*, myself and *Hiranyaka* are unable, from the slowness of our gait, to make search for him. Therefore, proceeding, do thou scrutinize the forest, to know if thou seest him alive anywhere.' Before *Laghupatanaka*, on hearing that, had not proceeded for, (he saw that) *Chitránga* stood there, caught in the snare set for him. On seeing him, he addressed him, with his mind afflicted with grief: 'O blessed one, what is this?' And *Chitránga* was greatly distressed in mind on beholding the crow. The following is appropriate generally:

48. The force of the grief of animals, which has spent itself or become feeble, increases on beholding friends.

Thereupon at the end of his tears, *Chitránga* said to *Laghupatanaka*: 'O friend, my death has thus come about. It is therefore appropriate and fitting that I have seen thee, and it is said:

49. If there should be the sight of a friend, when death is approaching, that would be comforting to both of them,—to the dying person and the survivor.

Therefore what has been said by me in our conversations should be forgiven. *Hiranyaka* and *Mantharaka* must be told in my words:

50. Whatever abuse of words might have been uttered by me, whether with or without knowledge, let all that be to-day forgiven graciously by the two.'

Having heard that, *Laghupatanaka* said: 'O friend, such friends like ourselves should not fear. In the meantime I shall return bringing *Hiranyaka* with me. Again, those that are virtuous never become distracted in their adversity. And it is said:

51. His mother begets the ornament of the three worlds at distant intervals, who has no delight in prosperity, no grief in adversity, and no cowardice on the battle-field.'

Having thus said and consoled *Chitránga*, and going to where *Hiranyaka* and *Mantharaka* were, *Laghupatanaka* narrated to them all that—the entangling of *Chitránga* in a snare. And having mounted, on his back, *Chitránga* who had made up his mind with regard to the release of *Chitránga*, he again hastened to where *Chitránga* was.

Clinging to a faint hope of life on beholding the mouse, he (the deer) said:

52. 'Spotless friends are to be made by the wise for the riddance of their adversities. None who is without friends steers through adversities.'

Hiranyaka said: 'O friend, thou art clever and versed in

polity. Then why hast thou fallen into this deceitful trap?' He replied: 'This is no time for disputation. Therefore gnaw away this snare very swiftly before the wicked-souled hunter should approach.' Having heard that, *Hiranyaka* said laughing: 'Why dost thou fear the hunter, even now when I have come? Thereupon a great dissatisfaction has come over me with regard to learning, inasmuch as people like thyself, that are versed in the science of polity, should hold such situations. (It is) therefore (that) I ask thee. He replied: 'Even wisdom is destroyed by fate. And it is said:

53. The intellects of even the great, who are bound by the ropes of the God of Death, and whose understanding is blasted by fate, become crooked.

54. Even the learned cannot by their ability erase the line of letters, which is set on their foreheads.

While they were thus arguing, *Mantharaka*, whose heart was distressed with the miseries of his friend, slowly came to that spot. On seeing him, *Laghupatanaka* said to *Hiranyaka*: 'Ah! an inauspicious event has befallen.' Hiranyaka said: 'What! is the hunter approaching?' He replied: 'Away with the subject of the hunter. This *Mantharaka* is coming. An imprudent act has been committed by him, wherefrom we too shall meet with our death, if that wicked-souled hunter should approach. Therefore I shall fly up in the air and thou too will re-enter thy hole and protect thyself, and *Chitránga* also will speedily go to some other quarter. I am very anxious as to how this acquatic animal will live on land. In the meantime, *Mantharaka* came. *Hiranyaka* said: 'O friend, it has not been wisely acted by thee, in that thou hast come hither. Therefore return, with greater speed, before the hunter comes up.' *Mantharaka* said: 'Friend, what shall I do? Remaining there, I could not bear the fire of my friend's misery. Therefore have I come hither. Is it not aptly said:

55. By whom can separation from beloved ones, and loss of wealth be endured, if it were not for the union with friends, which is like a sovereign medicament?'

While he was thus speaking, the hunter came up, with his bow drawn up to his ear. On seeing him, its (the antelope's) bond of sinew was at once gnawed away. Meanwhile, *Chitránga* ran away, speedily, looking behind. *Laghupatanaka* got up the tree. *Hiranyaka* entered the hole that was near. Thereupon the hunter, whose face was dejected at the escape of the deer, and whose labor had been lost, saw *Mantharaka* crawling slowly on land. He reflected: 'Although the deer was taken away by the Creator, this tortoise has been provided for my food. Therefore the sustenance of my family can be had with the flesh of

this animal.' Having thus reflected, he covered it with the *Kusa* grass, and started home, mounting it upon his bow, and placing it on his shoulder. Meanwhile, on beholding him who was carried away, *Hiranyaka*, afflicted with grief, lamented: 'Ah, a very great misfortune has befallen.'

56. Before I proceed to the end of one grief, which is like the opposite shore of the ocean, another has befallen me. Troubles increase in times of adversity, (*i.e.*, misfortunes never come single).

If the loss of my wealth has been ordained by fate, then why has my friend that has been a source of comfort to me that am wearied in that path been taken away, and there cannot be another excellent friend like *Mantharaka?* And it is said:

57. These are the three benefits of a friend—a great gain in times of prosperity, the narration of secrets, and release from dangers.

There is no other friend after him. Alas! why does fate incessantly shower arrows of misfortune on me? For, there was at first loss of wealth, then the abandonment of retinue, then quitting the native country and separation from friend. Or this is the nature of the principle of life with regard to all creatures. And it is said:

58. Body has danger near at hand, wealth is a seat of miseries. Union has separation attached to it. Everything is transient in production.

And likewise:

59. It is on a wound that strokes fall. The abdominal fire, (the fire of digestion, appetite) increases when there is loss of wealth. Enmities arise during times of trouble. Misfortunes never come single.

Ah! well has this been said by some one.

60. By whom has this gem—the two letters—*Mitra*, been created, which is protection when there is fear, and which is the seat of affection and confidence?

In the meantime, *Chitránga* and *Laghupatanaka*, came there, being absorbed in their lamentations. Then *Hiranyaka* said: 'What is the good of bootless wailing?' So, before *Mantharaka* is removed from the range of our vision, let some scheme for his release be devised. And it is said:

61. He who, suffering misfortune, does nothing but wail, simply increases lamentation, but never knows the end of his troubles.

62. The only medicament for misfortune has been prescribed

by the learned to be the avoidance of grief and setting about to root it out. And again:

63. That is the best counsel which is held for the purpose of protecting past gain, for deriving future profit, and for releasing one who is involved in difficulties.'

On hearing that, the crow said: 'If it be so, then let my advice be followed: Let this *Chitránga*, going in the way of the hunter, and reaching some puddle, lie senseless on its bank; and mounting on his head, I will scratch his head with mild strokes of my beak. Inferring from the evidence of the strokes of my beak, that he should be dead, he (the hunter) will hasten for the deer, placing *Mantharaka* on the ground. Meanwhile the wrappings of *Kusa* grass should be snapped by thee, whereby *Mantharaka* will speedily enter the puddle.' *Chitránga* said: 'Oh, a safe plan has been suggested by thee. Undoubtedly, *Mantharaka* should be considered as released. And it is said:

64. If mental exaltation predict success or failure, then of all creatures a wise being—and none other—knows it first.

Therefore let it be done so. When it was followed, the hunter beheld *Chitránga* remaining near the bank of a puddle near the roadside, with the crow (over it). He reflected, extremely rejoiced to behold it: 'Indeed this poor animal has died with the pain of bondage as soon as he entered the interior of the forest, having at first snapped the snare on account of its being destined to live sometime longer. Therefore this tortoise, being well-bound, is under my control. Therefore I shall take hold of him too.' Having thus resolved, and placed the tortoise on the ground, he ran for the deer. Meanwhile, the circumjacent layer of the *Kusa* grass was snapped piecemeal by *Hiranyaka* with the strokes of his thunderbolt-like teeth. Emerging from the interior of the grass, he entered the puddle. And *Chitránga*, rising before the hunter should approach him, soon disappeared with the crow. In the meantime, before the hunter, who had returned, abashed and full of grief, looked for it, the tortoise too had gone. Thereupon, sitting down there, he sang the following verse:

65. 'The stout deer has been carried away by thee, even though he was caught in my net. The tortoise was got; but even he has certainly been lost by me through thy decree. I wander here in this forest,—thinned by hunger, and deserted by wife and children. O God of Death, O lord, inflict that which has not yet been done. I am prepared even for that.'

Lamenting thus in manifold ways, he returned home. When he had gone far away, the crow, the tortoise, the deer, and the mouse, experiencing the greatest bliss, having assembled and

embraced one another, regarded themselves as having been born again; and having reached the lake, they spent their days, whiling away their time, in the most agreeable manner, in conversation and chitchat. Having known thus, a wise man should gather friends, and he should behave guilelessly towards his friends. And it is said :

66. He that makes friends, and moves artlessly with them, never experiences the grief of shame.

Thus has ended the second chapter called 'The acquisition of friendship.'

NOTES.

Page 1, Line 1. बृहदश्व.—The sage who visited युधिष्ठिर when at the Kámyaka forest. The exiled king opened out his afflictions to the sage, and asked him, for giving relief to his troubled soul, whether the sage had ever seen or heard of any king that was in more distressed circumstances than himself. The sage in reply said : ' Yes. Thy circumstances are infinitely better than those of Nala, who unlike thyself, had not been surrounded by his brothers, the Brahmins, or kinsmen in the forest.' On being requested by the king to narrate the life of *Nala*, बृहदश्व began the नलोपाख्यान (the episode of *Nala*), of which this text opens with the sixth chapter and the substance of the first 5 chapters are given in the Introduction.

P. 1, l. 2. निषधानां राजा नैषधः तस्मिन् नैषधे (loc. abs.) भीमस्यापत्यं स्त्री भैमी (दमयन्ती) । लोकान् पालयन्तीति लोकपालाः । The लोकपालाः referred to are इन्द्र, अग्नि, वरुण and यम. महत् ओजः (कान्तिः) येषां ते महौजसः । महा is the substitute for महत्, when it is the first member of (1) a कर्मधारय, (2) a बहुव्रीहि and (3) of a Tat. comp. having for its 2nd member घास, कर and विशिष्ट.

P. 1, l. 3. ददृशुः—Perf. 3rd pers. pl. of दृश् (1. P.) 2nd sing. ददर्शिथ, दद्रष्ठ; 2nd fut. द्रक्ष्यति. *Aor.* अदर्शत्, अद्राक्षीत्। द्वाभ्यां परः द्वापरः lit. (the age) next to the two (सत्य or कृत and त्रेता.) It is the third युग of the world. The duration of the 4 yugas is said to be 1,728,000; 1,296,000; 864,000; and 432,000 years of men; कलि—the fourth or *iron* age of the world.

द्वापर and कलि are personified in the text and represent 'Suspense' and 'Dissension' respectively. [The कलियुग began in Feb. 3102 B. C.]

P. 1, l. 4. शक्नोतीति शक्रः (इन्द्रः). Fem. शक्राणी। बलश्च वृत्रश्च बलवृत्रौ। तौ हन्तीति बलवृत्रहा. बल is a demon slain by Indra who is thence called बलभिद्. वृत्र—(called also अहि, शंबर and नमुचि) is another demon killed by Indra. He is supposed to be a personification of darkness, drought and inclement weather.

P. 1, l. 5. सह अयते एतीति वा सहायः—an escort. Abstract noun. साहाय्यं। यास्यसि—The 2nd *fut.* is used for the pres. यासि. Aor. अयासीत्।

P. 1, l. 6. स्वयंवरम्—स्वयं व्रियते पतिः अस्मिन्निति स्वयंवरः। स्वयंवरं is an acc. governed by गत्वा in the next line. The nouns denoting the place of destination of the *physical* act of going are either in the acc. or the dat. case.

P. 1, l. 7. हि—The 1st word is expletive and the 2nd means 'because.' वरयिष्ये—From वृ (10 U.) 2nd fut. तां—*Vide* note on स्वयंवरं in the preceding line. प्रियायै प्रेषितं मम मनः इत्यर्थः।

P. 1, l. 8. अब्रवीत्—The forms of the root ब्रू in the non-conjugational tenses are made up from वच्. *Aor.* अवोचत्। निर्वृत्तः–समाप्तः. This word is from वृत् (1. A.) In the 2nd fut. and conditional tenses, and in the desiderative, this root becomes optionally Parasm. and then it is *anit.* 2nd fut. वर्तिष्यते, वर्त्स्यति. Desid. विवर्तिषते, विवर्त्सति.

P. 1, l. 9. समीपतः—The adv. suffix तस्, though it generally indicates the abl., is here used for the loc. पतिः is the factitive object of वृतः.

P. 1, l. 10. क्रोधेन समन्वितः—० समन्वितः । कोपसमन्वितः is another reading.

P. 1, l. 11. आमन्त्र्य—from मन्त्र् (10. A.) with आ.

P. 1, l. 12. मनोर्गोत्रापत्यं पुमान् मानुषः। The original word मनु takes the final augment ष् before patronymic suffix, when the derivative word denotes a class. यत्ता is a misprint for यत्सा. अविन्दत—from विद् (विन्द्) 6. U.

P. 1, l. 13. न्यायात् अनपेतः न्याय्यः—lit. not devoid of justice. दण्डधारणं—6. Tat.

P. 1, l. 14. उक्ते—सतीति शेषः । द्यौः (स्वर्गः) ओकः (स्थानं) येषान्ते—दिवौकसः ।

P. 1, l. 15. समनुज्ञाते—सातितिशेषः । अस्मासु संजानत्सु सत्सु इत्यर्थः । दमयन्ती—अन्यस्त्रीणां सौन्दर्यविषयकदर्पं दमयन्तीत्यर्थः। She was so called because by her matchless beauty she subdued the pride of all lovely women. Cf. भुवनत्रयसुभ्रुवामसौ दमयन्ती कमनीयतामदम्।उदियाय यतस्तनुश्रिया दमयन्तीति ततोऽभिधां दधुः॥—नैषध. ii. 18.

P. 1, l. 16. सर्वे चते गुणाश्च सर्वगुणाः। तैरुपेतः—०पेतः। आश्रयेत—श्रि is 1. U. । नृन् पातीति नृपः ।

P. 1, l. 17. वेद—Another form of the same word is वेत्ति। नास्ति खिलं (अवशिष्टं, Remnant) येषां ते अखिलाः । यथावत्—*indec.* rightly, as enjoined by the rules. ०चरिताः व्रताः येन सः—० व्रतः ।

P. 1, l. 18. अधीते—The pres. tense stands for the perf. अधीतवान् । Otherwise the meaning would be that the king was then

learning the Vedas. | चतुरः—acc. pl. of चतुर् । अख्यानं पञ्चमः येषान्ते—०पञ्चमाः । पञ्चम is ordinal from पञ्चन्.

P. 1, l. 19. धर्मतः has the same meaning as यथावत् in l. 17. After this line, the following appears in the original: अहिंसा निरतोयश्च सत्यवादी दृढव्रतः ।

P. 1, l. 20. दक्षस्य (समर्थस्य) भावो दाक्ष्यं । शुचेर्भावः शौचं । निग्रहो वाह्यवृत्तीनां दम इत्याभिधीयते । निरोधश्चित्तवृत्तीनां शम इत्यभिधीयते । A ब्रह्मचारिन् is enjoined to practise दम and an ascetic शम । 'दमइति नियतं ब्रह्मचारिणस्तस्माद्दमे रमन्ते शमइत्यरण्येमुनयस्तस्माच्चमेरमन्ते'—तैत्तरीयारण्यक । A different reading from the text contains the words सत्यं and ज्ञानं for दाक्ष्यं and दानं respectively.

P. 1, l. 21. ध्रुवाणि—This is an instance of an एकशेष comp. When nouns in different genders are compounded in एकशाष, the resulting comp. is in the *neut.* पुरुषो व्याघ्र इव पुरुषव्याघ्रः। In *Karm.* comps. expressing comparison, the word व्याघ्र, expressing the object to which the comparison is made, becomes the 2nd member of the comp. when the common characteristic is not expressed.

P. 2, l. 1. एवं रूपं यस्य सः—०रूपंः—of such a nature. वै—expletive. कामयेत्—the root कम् which appears in the list of the roots of the 1st conj. takes the 10th conjug. sign in the Atm. The parasm. use of the root in the text is peculiar. *Perf.* चकमे, कामयाञ्चक्रे. *Aor.* अचीकमत, अचकमत.

P. 2, l. 2. मूढ—p.p. of मुह् (4 P.), another form being मुग्ध। आत्मना—The instrumental expresses करणं (करणे तृतीया).

P. 2, l. 4. कृच्छ्र is here an adj. qualifying नरक । मज्जेत्—

from मस्ज् 6. P. which becomes मज्ज् । Perf. 2nd sing. ममङ्क्थ, ममज्जिथ । *Aor.* अमाङ्क्षीत् । न गाधः (shallow) अगाधः । नरक and ह्रद are *m.*

P. 2., l. 5. A different reading contains the following before this line:—एवमुक्त्वा कलिं देवा द्वापराञ्च दिवं ययुः।देवेषु— loc. abs. अब्रवीत्. The root takes a double object. The following is a list of such roots:—दुह्, याच्, पच्, दण्ड्, रुध्, प्रच्छ्, ब्रू, शास्, जि, मथ्, मुष्, नी, हृ, कृष्, वह् and any synonym of these roots.

P. 2, l. 6. संहर्तुं—नियन्तुं । नोत्सहे—न शक्नोमि, न प्रभवामि । वत्स्यामि—from वस्. The radical final स् becomes त् before the non-conjugational terminations beginning with स् । *Aor.* अवात्सीत्.

P. 2, l. 7. भ्रंशयिष्यामि—Caus. 2nd fut. of भ्रंश् 1. A. and 4. P. । रंस्यते 2nd fut.; Aor. अरंस्त । The root रम् becomes *Parasm.* when preceded by वि, आ, परि and उप.

P. 2, l. 8. अर्हसि—Used with the inf. of purpose in the 2nd pers. and sometimes in the 3rd with भवान् for the nom., the root अर्ह् represents a mild form of command, advice or courteous request, and may be translated by 'pray' or 'be pleased to.'

P. 2, l. 9. This chapter is called कलिदेसंवाद.

P. 2, l. 11. समयः=संविद् *f.*

P. 2, l. 12. नैषधेः—अवसदिति शेषः ।

P. 2, l. 13. प्राप्तुं इच्छुः प्रेप्सुः। अन्तरस्य (अवकाशस्य) प्रेप्सुः—०प्रेप्सुः । Before the desid. sign, the root आप् loses its redupli-

cation, and the radical आ becomes ई । as ईप्सति । निषधेषु—nouns denoting the names of countries (जनपद) are always in the pl. अवसत्—The reduplicated syllable takes the संप्रसारण before all terminations, of the perfect, and radical व् takes the संप्रसारण before the weak terminations.

P. 2, l. 14. द्वादशे—The adj. is ordinal, the corresponding cardinal adj. is द्वादशसु । वर्ष—*n* and *m*. अन्तरं (n.)

P. 2, l. 15. कृत्वा मूत्रं—मूत्रयित्वा । उपस्पृश्य—अपः (water) इति शेषः।आस्ते स्म—the root आस् (2. A.) which is generally intransitive appears to be used transitively in the sense of 'to continue to be doing anything.' A better reading found in a different edition is अन्वास्त, which means 'performed as a religious ceremony.' A similar use is found in the Rámayana, (Bálakánda) सन्ध्यामन्वास्त पश्चिमां ।

P. 2, l. 16. पादयोः शौचं—पादप्रक्षालनं । तत्र—तस्मादननुष्ठानात् ।

P. 2, l. 17. पुष्कं (पुष्टिं) राति (ददाति) इति पुष्करः— lit. The giver of nourishment. Name of Nala's brother.

P. 2, l. 18. आह—The irregular verbal form of the 3rd pers. sing. pres. of the defective verb ब्रू । The historic pres. is here used for the past अब्रवीत् । दीव्य—Impera. 2nd sing. of दिव् 4. P. [The penultimate इ, उ, ऋ, and ऌ of the roots ending in व् and र् are lengthened before consonants.] p.p. द्यूत or द्यून; *desid.* दुद्यूषति, दिदेविषति ।

P. 2, l. 19. अक्षैर्द्यूतं (देवनं, क्रीडनं)—अक्षद्यूतं । जेता— 3rd sing. 1st *fut.* सहितः—सहायवान्, assisted. हि denotes certainty.

P. 2, l. 20. प्रतिपद्यस्व—प्राप्नुहि । राज्ञो भावः कर्म वा राज्यं ।

P. 2, l. 21. अभ्ययात्—उद्दिश्य अगच्छत् । अयात्— Imperf. of या 2. P.

P. 2, l. 22. कलिश्चैव—As suggested in the Translation of the Mahabharata published by Pratapa Chandra Rai, the word कलि in this line should be द्वापर, as otherwise the compact between *Kali* and *Dvapara* made in the concluding verse of the last chapter would remain unfulfilled. वृषः—the principal die. The other dice are called in this line गावः from analogy, although the word गो does not generally denote a die. अगात् is the *Aor.* of इ. 2. P. 'to go.'

P. 2, l. 23. परेषां (शत्रूणां) वीराः परवीराः तान्हन्तीति—० वीरहा ।

P. 2, l. 24. दीव्याव. Impera. 1st *du.* मुहुर्मुहुः—असकृत्, अभीक्ष्णं, भूयो भूयः । वृषेण—वृष, the principal die, represents the whole class of dice.

P. 3, l. 1. चक्षमे—perf. of क्षम् 1 A. 4. P. Pres. क्षमते. क्षाम्यति । p. p. क्षमित, क्षान्त ; perf. 1st du. चक्षण्वहे, pl. चक्षण्महे. समाह्वानं—challenge. मदत् मनो यस्य सः—महामनाः. *Vide* note on P. 1., l. 1.

P. 3, l. 2. वैदर्भ्याः—gen. abs. (अनादरे षष्ठी) 'Notwithstanding the fact that she was witnessing.' अमन्यत—imperf. of मन् 4. A. ; *Aor.* अमस्त.

P. 3, l. 3. अक्षाणां मदः तेन सम्मत्तः(गतचेतनः)—०संमत्तः । मत्त is the p.p. of मद् 4. P. (माद्यति) । सुहृदां—मध्ये is understood after this word. 'When the comps. mean 'friend' and 'enemy,' the word हृदय, which is the 2nd member of the Bah. comp. after सु and दुस् respectively becomes हृद्, so that सुहृदय does not mean a *friend* but one *having a beautiful heart.*

P. 3, l. 4. न कोऽपि निवारियितुं समर्थोऽभूदित्यर्थः। दीव्यमानं—should be दीव्यन्तं inasmuch as दिव् is seldom *Atm.* अरीन् दाम्यति दमयतीति वा अरिन्दमः। Note the augment म् at the end of the उपपद अरि.

P. 3, l. 5. पुरंभवाः पौराः। ते च ते जनाश्च पौरजनाः। मन्त्रः एषामस्तीति मन्त्रिणः। भरतस्य गोत्रापत्यं पुमान् भारतः (अत्र युधिष्ठिरः) तस्य संबुद्धिः भारत। भरत was the son of दुष्यन्त and शकुन्तला, one of the remote ancestors of the Kauravas and Pandavas. India was called भारतवर्ष after him.

P. 3, l. 6. आतुर—from अत् (to move incessantly) with आ. (ईषत्). lit. Turning instantly from pain.

P. 3, l. 7. सूत—a charioteer; orig. the son of a क्षत्रिय by a Brahmin woman, his business being that of a charioteer. न्यवेदयत्—व्यज्ञापयत्।

P. 3, l. 8. पौरजनः—This is a noun of multitude. देवि— *Voc.* द्वारि. loc. sing. of द्वार् (f.)। कार्य्यं अस्यास्तीति कार्य्यवान्। कार्यार्थीत्यर्थः।

P. 3, l. 9. निवेद्यतां—3rd sing. pass. impera. The word इति is understood after स्थिताः। प्रकृतयः—प्रजाः.

P. 3, l. 10. अमृष्यमाणाः—असहमानाः। धर्मश्चार्थश्च धर्मार्थौ। तौ पश्यतीति दर्मार्थदर्शी। तस्य—०दर्शिनः, adj. to राज्ञः। [The words denoting the *four* पुरुषार्थ are compounded in द्वन्द्व *only* in their *natural* order; *i. e.*, अर्थधर्मौ and कामार्थौ are violations of this rule.]

P. 3, l. 11. बाष्पकलया— 3. *Tat.* कर्शिता—पीडिता; कार्श्यं नीता।

P. 3, l. 12. शोकेन उपहता (अभिभूता)+चेतना यस्याः सा—०चेतना ।

P. 3, l. 13. द्रष्टुं इच्छुः—दिदृक्षुः । अवस्थितः—तिष्ठति.

P. 3, l. 14. राजनि भक्तिः—राजभक्तिः. तया पुरस्कृतः (प्रचोदितः, प्रेरितः)

P. 3, l. 15. रुचिरौ अपाङ्गौ यस्याः सा—०पाङ्गी । [A Bah. comp. whose 2nd member is a word not having a conjunct consonant and denoting a bodily organ, takes optionally ई in the *fem.*, *e. g.*, अतिकेशा or अतिकेशी. But as the word अपांग has a conjunct consonant for its penultimate, and as the word does not appear in the exceptions to the above rule, it is apprehended that the word रुचिरापाङ्गी should be रुचिरापाङ्गा । तथाविधं is *adv.* to विलपन्तीं ।

P. 3, l. 16. आविष्टः—ग्रस्तः ।

P. 3, l. 17. पुरे वसन्तीति पुरवासिनः ।

P. 3, l. 18. नायमस्ति—अयं नलो न ; किन्त्वन्य एव । महतीं विक्रियां गत इत्यर्थः । दुःखेन आर्ताः (पीडिताः)—दुःखार्ताः । आर्त is the p.p. of ऋ (1. P.) with आ Pres. आर्च्छति । caus. अर्पयति । व्रीडा (लज्जा) संजाता एषामिति व्रीडिताः ।

P. 3, l. 20. युधिष्ठिर— An instance of an अलुक्समास, *i. e.*, the declensional terminations do not drop in the body of the comp. मासान्—Nouns denoting time are in the acc. and not in the loc., when the action qualified by it is *continuous* or *incessant.* पुण्यः श्लोकः यस्य सः पुण्यश्लोकः. lit. one whose name it is auspicious to utter. It is an epithet of नल, युधिष्टिर and जनार्दन।—पुण्यश्लोको नलो राजा पुण्यश्लोको युधिष्टिरः। पुण्यश्लोका च वैदेही पुण्यश्लोको जनार्दनः ॥ Here it is an epithet of नल. The recitation

of his name has the effect of warding off all calamities as can be seen from the following verse: कार्कोटकस्य नागस्य दमयन्त्या नलस्य च । ऋतुपर्णस्य राजर्षेः कीर्तनं कलिनाशनम् ॥ अजीयत—Pass. imperf. 3rd sing. pass. Aor. अजायि.

P. 3, l. 21. This chapter is called नलद्यूत (*Nala's* gambling).

P. 3, l. 23. दृष्ट्वा modifies चिन्तयामास in p. 4, l. 2. नराणां अधिपः—नराधिपः ।

P. 3, l. 24. उन्मत्तः इव उन्मत्तवद् . Indec. वत् is an affix added to nouns or adjs. to denote 'likeness' or 'resemblance.' गतं चेतः यस्य तं गतचेतसं ।

P. 4, l. 1. भयं च शोकश्च भयशोकौ ताभ्यां समाविष्टा (आक्रान्ता) । ततः in this line is tautological inasmuch as the word has already appeared in the sentence in p. 3, l. 23.

P. 4, l. 2. चिन्तयामास—Perf. of चिन्त् 10. U. Aor. अचिचिन्तत् । पृथिव्या ईश्वरः पार्थिवः ।

P. 4, l. 3. तत्पापं. It is better to take this as made up of two separate words तत् and पापं । कर्तुं इच्छन्ती चिकीर्षन्ती । pres. p. fem. of *desid* of कृ । तस्य (नलस्य) प्रियं—तत्प्रियं ।

P. 4, l. 4. सर्वं च तत् स्वं च सर्वस्वं [स्व is a *pron.* when it does *not* mean a relative or wealth]. हृतं सर्वस्वं यस्य सः—०स्वः । उपलभ्य—अधिगम्य, ज्ञात्वा ।

P. 4, l. 5. अतियशां—This word is archaic for अतियशसं अतिशायितं यशः यस्याः सा—अतियशाः ।

P. 4, l. 6. हिता—(p.p. of धा 3. U.) अनुकूला । सर्वे च ते अर्थाश्च सर्वार्थाः तेषु कुशला—०कुशला । अनुरक्ता—स्नेहवती । शोभनं भाषितं यस्याः सा सुभाषिता ।

P. 4, l. 7. व्रज from व्रज् 1. P. अमा (सह) वसतीति अमात्यः। The suffix त्य is added to अमा, इह, क, and advs. ending in तस् and त्र. आनाय्य—Indec. p. of the caus. of नी with आ।

P. 4, l. 8. आचक्ष्व—Impera. 2nd sing. of चक्ष् 2. A. with आ। Pres. चष्टे। perf. चख्यौ, चख्ये, चक्शौ, चक्शे। *Aor.* अख्यत् अख्यत, अक्शासीत् अक्शास्त।

P. 4, l. 10. अपि—Used at the beginning of sentences introduces a question. । भागधेयं (*n*). The suffix धेय does not alter the sense of the word to which it is appended and is therefore called a स्वार्थप्रत्यय. It means भाग्य । नामधेय is another word having the same suffix. स्यात् denotes possibility. आव्रजन्—आजग्मुः, आयुः।

P. 4, l. 11. प्रकृतयः—Here the body of ministers or councillors. द्वितीयं—adv. for द्वितीयवारं । समुपस्थिताः—संप्राप्ताः।

P. 4, l. 12. प्रत्यनन्दत—आद्रियत; This word should be प्रत्यनन्दत्, as नन्द् (1. P.) is not Atm.

P. 4, l. 13. अप्रतिनन्दन्तं—उदासीनं, उपेक्षावन्तं।

P. 4, l. 14. वेश्म (न्)—(*n.*) वीडिता—*Vide* note on p. 3, l. 18.

P. 4, l. 15. निशम्य—Having heard. Whereas निशाम्य means 'Having seen.' पराक् मुखं येषान्ते पराङ्मुखाः । पुण्यश्लोकात् (नलात्) पराङ्मुखाः—पुण्यश्लोकपराङ्मुखाः।

P. 4, l. 16. हृतसर्वस्वं—*Vide* note on l. 4.

P. 4, l. 17. वृष्णेर्गोत्रापत्यं पुमान् वार्ष्णेयः। शासनं—आज्ञा।

P. 4, l. 18. कल्ये (प्रातः) अण्यते (शब्द्यते) इति कल्याणी Lit. of the nature of things recited in the morning. Such things are

auspicious. महत् कार्यं are separate words. Were they to combine, the comp. would be महाकार्यं । उपस्थितं—आपतितं ।

P. 4, l. 19. प्रकृष्टं च तत् भाषितं च प्रभाषितं ।

P. 4, l. 20. आनयामास—Caus. perf. of नी 1. P. with आ । Aor. आनीनयत् । आप्तं यथाभवति तथा कुर्वन्तीति आप्तकारिणः । तैः—०कारिभिः । पुरि (देहे) शेरते इति पुरुषाः ।

P. 4, l. 21. सान्त्वयत्+श्लक्ष्णया is the पदच्छेद । सान्त्वयत् is used either for the *fem.* form सान्त्वयती or for the preterite form असान्त्वयत् । सान्त्वयन्च्छ्लक्ष्णया is another reading. श्लक्ष्ण is derived from श्लिष् । गिरा—nom. sing. गीः ।

P. 4, l. 22. उवाच perf. of वच् (2. P.) *Vide* note on p. 2, l. 13. देशश्च कालश्च देशकालौ तौ जानातीति देशकालज्ञा । प्राप्तः कालः यस्मिन् कर्मणि यथा तथा प्राप्तकालं.—Adv. modifying उवाच । निन्दिता — p.p. of निन्द् (1. P.)

P. 4, l. 23. समञ्चति (गच्छति) इति सम्यक् । [The prefix सम् becomes समि when followed by the root अंच् taking a nominal कृत् suffix.] M. nom. सम्यङ् *f.* समीची, *n.* सम्यक् । सम्यक् वृत्तं यस्य सः सम्यग्वृत्तः ।

P. 4. l. 24. विगतो विरुद्धो, वा समः विषमः। lit. rugged; (here) misfortune, दुर्गति । विषमे तिष्ठतीती विषमस्थः । साहाय्यं कर्तुमर्हसि—*Vide* note on p. 2, l. 8.

P. 5. The gap at the beginning of this page can be filled up thus :—'The more the king loses to *Pushkara*, the greater becomes his ardour for the play. And as the dice fall obedient to *Pushkara*, it is seen they are adverse to *Nala*. And absorbed in the play, he heeds not the words of his friends and relatives nor even those of mine. I do not think that in this the high-souled *Nala* is to blame, inasmuch as the king regarded not my words,

being absorbed in play. O charioteer! I seek thy protection. Do my behest. My mind misgives me. The king may come to grief.'

P. 5, l. 1. दयित—p.p. of दय् (1. A.) 'to feel compassion for.' Beloved. अश्नुते (अध्वानं व्याप्नोति) इति अश्वः Lit. pervading the way. योजयत्वा—Indec. p. of the caus. of युज् (7. U.); *Aor.* अयूयुजत्—ता।मनसो जव इव जवः येषां ते—मनोजवाः adj. to अश्वाः।

P. 5, l. 2. अरोप्य—Indec. p. of causal of रुह् with आ। Before the sign of the causal, the ह् of रुह् becomes optionally प्। Pres. रोहयति, रोपयति । मिथुन—*n.* Twins. कुण्डिन. (*n.*) The caus. trans. आरोप्य takes two objects. मिथुन is the obj. of the causative, and रथं is the object of the simple root.

P. 5, l. 3. निक्षिप्य—न्यस्य । दारकौ—अर्भकौ acc. du. स्यन्दन (*m.*)

P. 5, l. 4. काममनतिक्रम्य यथाकामं—an अव्ययीभाव comp. अन्यत्र—अन्यस्मिन् स्थाने ।

P. 5, l. 6. अशेषेण—अशेषतः, अखिलं । अमात्य—*Vide* note on p. 4, l. 7. अमात्येषु—The loc. is used for the genitive अमात्यानां । मुखे (आदौ) भवः मुख्यः । मुख्यं यथा भवति तथा—मुख्यशः ।

P. 5, l. 7. समेत्य—मिलित्वा, संगम्य । विनिश्चित्य—अवधार्य । अनुज्ञातः—अनुमतः । मह्याः (भूम्याः) पतिः महीपतिः। gen. sing. महीपतेः ।

P. 5, l. 8. ययौ.—Perf. of या (2. P.) Aor. अयासीत्। विगताः दर्भाः (कुशाः) येभ्यः विदर्भाः । तान् विदर्भान् । वहतीति वाही (chariot.) तेन, वाहिना ।

P. 5, l. 9. हयान्+तत्र—Give the rules of सन्धि। रथेषु वरः रथ-वरः । विनिक्षिप्य—an indec. modifying जगाम in l. 12.

P. 5, l. 10. बाल एव बालकः (स्वार्थप्रत्ययः)

P. 5, l. 11. आमन्त्र्य—Indec. p. of मन्त्र् with आ (10. A.) आपृच्छ्य । भीषयति शत्रून् इति भीमः । आर्तः—*Vide* note on p. 3, l. 18.

P. 5, l. 12. अटमानः.—This word should be अटन्, as अट् is rarely Atm. न योद्धुं शक्या—अयोध्या । जगाम.—The Aor. of गम् is अगमत् ; Desid. Pres. जिगमिषति । *Caus. Aor.* अजीगमत् । नगाः (पर्वताः) इव प्रासादाः यस्यां इति नगरी.—Lit. that wherein the mansions look like mountains.

P. 5, l. 13. ऋतुपर्ण was king of अयोध्या, son of अयुतायुः, and contemporary of नल । उपतस्थे—After the prefix उप, स्था becomes Atm., optionally when the meaning of the root is 'To be desirous to obtain a favour.' Therefore the form उपतस्थौ will do as well as the form in the text. उपतस्थे—Went to with the desire of getting. दुःखं संजातमस्य दुःखितः । सुष्ठु दुःखितः—सुदुःखितः ।

P. 5, l. 14. भृतिः (f.)=भृत्या=service for hire. सारथेर्भावः सारथ्यं ।

P. 5, l. 15. This chapter also is called नलद्यूत.

P. 5, l. 17. वार्ष्णेये—loc. abs. दीव्यतः—pres. p. of दिव् 4. P. gen. sing. adj. to पुण्यश्लोकस्य.

P. 5, l. 18. राज्ञः कर्म भावो वा राज्यं—*nom.* हृतं—अहारि। यत्किञ्चिदन्यद्वसु तच्च हृतमित्यर्थः । वसु *n.* ।

P. 5, l. 19. हृतं राज्यं यस्य सः हृतराज्यः। राजन्—हे युधिष्ठिर। प्रहसन्—विहस्य ।

P. 5, l. 20. प्रवर्ततां—3rd pers. sing. Impera. of वृत् (1. A.) with प्र। भूयः—पुनरपि। किन्तु is understood before प्रतिपाणः। पण एव पाणः a stake. (स्वार्थे प्रत्ययः)। प्रतिकृतश्चासौ पाणश्च प्रतिपाणः।

P. 5, l. 21. शिष्टा—p.p. of शिष् 1. P. and 7. U. To leave as a remainder. अन्यत्.—*neut. nom.*

P. 5, l. 22. साधु.—*adv.* well। यदि मन्यसे—तुभ्यं रोचतेयदि। दमयन्ती पणत्वेन निक्षिप्यतामित्यर्थः।

P. 5, l. 23. पुण्यश्लोकस्य agrees with हृदयं।

P. 5, l. 24. व्यदीर्यत—pass. imperf. of दृ (4. and 9. P.) with वि. To burst asunder. Act Pres. दीर्यति, दृणाति। p.p. दीर्ण। pass. Aor. व्यदारि। Changing the voice into active, the line would be:—तस्य मन्युः हृदयं व्यदीर्यत्। एनं—पुष्करं। अब्रवीत्—The nom. नलः is understood.

P. 6, l. 1. परमन्युमान् is according to strict grammar incorrect. The possessive suffix मत् is not added to two words forming a कर्मधारय comp.; in such cases the idea of possession is expressed by a Bah. comp; and in this case by परममन्युः। [परमश्चासौ मन्युश्च परममन्युः। सोऽस्यास्तीति—परममन्युमान्]. The ordinary reply of elders to salutation by a junior, 'दीर्घायुष्मान् भव सौम्य' is wrong for the same reason.

P. 6, l. 2. उत्सृज्य—अवमुच्य। सर्वाणि च तानि गात्राणि च सर्वगात्राणि। तेभ्यः—०गात्रेभ्यः। महत् यशः यस्य सः महायशाः।

P. 6, l. 3. एकं वासः (crude form वासस्—वस्त्रं) यस्य सः एकवासाः। संवीत—covered over. This is the p.p. of इ (2. P.)

with सं and वि । सुहृद् .—*Vide* note on p. 3, l. 3. सुहृदां शोकः सुहृच्छोकः । तं वर्धयतीति—०वर्धनः ।

P. 6, l. 4. निश्चक्राम—Perf. of क्रम् (1. U. and 4. P.) with निस् । Pres. निष्क्रामति, निष्क्रमते, निष्क्राम्यति । Aor. निरक्रमीत्, निरक्रंस्त । p.p. क्रान्त।सुविपुला—अतिविस्तीर्णा, बृहती।

P. 6, l. 5. गच्छन्तं—(पुरात्) निष्क्रामन्तं । पृष्ठतोऽन्वगात्—Here is a tautology as either of the words पृष्ठतः or अनु will do to express the idea 'after.' अगात्—Aor. of इ (2. P.)

P. 6, l. 6. बहिर्भवतीति बाह्यः तस्मात् बाह्यतः (adv.) outside. तया सार्धं—दमयन्त्या सह । त्रयाणां रात्रीणां समाहारः त्रिरात्रं । अ is the final of the comps. having for the 2nd member रात्रि and takes the place of इ in रात्रि, in द्विगु comps., द्वन्द्व comp. with अहस् for the 1st member, and तत्पुरु comp. having for the 1st member any word expressing a portion, सर्व and पुण्य ।

P. 6, l. 7. घोषयामास. Perf. of घुष् (10. U.) Aor. अजूघुषत्।

P. 6, l. 8. नले—The loc. is used when the word साधु or its equivalent सम्यक् ।सम्यगातिष्ठेत्—दयया वर्तेत, सत्कारं कुर्य्यात्। यः सः—Whoever, whoso. । वधं अर्हतीति वध्यः । तस्य भावः वध्यता । वध्यतां गच्छेत्—वध्यो भवेत् । हन्येतेत्यर्थः । इति is understood after मम.

P. 6, l. 9. विशेषेण द्वेषणं विद्वेषणं ।

P. 6, l. 10. पुरेभावाः पौराः । सत्कारः—अतिथिपूजा । कृतवन्तः—perf. p. nom. pl. of कृ । सत्कारं न कृतवन्तः—अतिथिपूजां न विदधुरित्यर्थः ।

P. 6, l. 11. नगरस्य अभ्याशः—नगराभ्याशः । अभ्याशः—प्रान्तभूमिः; vicinity । सत्कारं अर्हतीति सत्कारार्हः । सत्कृतः—आतिथ्येन पूजितः ।

P. 6, l. 12. त्रिरात्रं—*Vide* note on l. 6. उषितः—p.p. of वस् (1. P.) जलं एव जलमात्रं । वर्तयन्—caus. pres. p. of वृत् (1. A.) Living on, subsisting. The caus. takes Parasm. terminations in this sense.

P. 6, l. 13. पीड्यमानः—pass. pres. p. of पीड् (10. U.) क्षुध् (f.) hunger. Another form of the same word is क्षुधा. *Vide* l. 15. फलानि च मूलानि च फलमूलानि । कर्षयन्—caus. pres. p. of कृष् (10. U.) Tearing up, extracting.

P. 6, l. 14. प्रातिष्ठत—The root स्था becomes, Atm. after the prefixes सम्, अव, प्र and वि. The form in the text is 3rd sing. imperfect,=started.

P. 6, l. 15. क्षुधया—बुभुक्षया । पीड्यमानः—बाधितः, अर्दितः । बहवः तिथाः यस्य तत् बहुतिथं, adj. to अहन् । तिथा (*m.*)= Time. अहनि—अन्हि is another form of this word.

P. 6, l. 16. शकुनः—पक्षी । शकुनि, शकुन्त, शकुन्ति, शकुन्तिका are other forms of this word. समाने दृशौ यस्य सः सदृशः । सदृक्, and सदृक्ष are other forms similarly derived. हिरणं (=gold) एव हिरण्यं (neut.) । स्वार्थप्रत्ययः । हिरण्यस्य सदृशाः+छदाः (plumage) येषां ते—०छदाः ।

P. 6, l. 17. चिन्तयामास—*Vide* note on p. 4, l. 2. निषधानामधिपतिः निषधाधिपतिः । बलं अस्यास्तीति बली ।

P. 6, l. 18. अस्ति. The present tense is used for the fut. to indicate 'certainty.' भक्षः—अशनं । अयं—pron. standing for

the class-name शकुन । इदं—This word also stands for the same class name; but the neut. is used to denote the general gender (in Sanskrit. सामान्ये नपुंसकं), before any differentiation in sex is indicated by the word.

P. 6, l. 19. परिधीयत इति परिधानं (वासः)—अन्तरीयं; An under-garment. The following is the definition of अन्तरीयं:— नाभौ धृतं च यद्वस्त्रं आच्छादयति जानुनी । अन्तरीयं प्रशस्तं तदच्छिन्नमुभयान्तयोः ॥ समावृणोत्. Imperf. of वृ (5. U.) with सम् and आ ।

P. 6, l. 20. आदाय—अपहृत्य । सर्वे—पक्षिणः इति शेषः । विहायसा (*m.*)— अन्तरिक्षेण ।

P. 6, l. 21. खे (आकाशे) गच्छन्तीति खगाः (पक्षिणः)। आहुः—3rd pers. pl. (defective) of ब्रू । The *historic* pres. is used. वाक्यं, नलं—These are objects of the root ब्रू, which is one of the roots enumerated in the note to p. 1, l. 6.

P. 6, l. 22. दिशः एव वासो यस्य सः दिग्वासाः—नग्नः । दीन —p.p. of दी 'to waste, decay.' अधः मुखं यस्य सः अधोमुखः-- अवनतशिराः ।

P. 6, l. 23. अक्षाः—शाराः. स्मः इति शेषः । दुष्टा बुद्धिर्यस्य सः दुर्बुद्धिः । सु in सुदुर्बुद्धि has augmentative force. वासस् (n)— वस्त्रं । हर्तुमिच्छवः जिहीर्षवः । Personal noun from the desider. of हृ । *desid. pres.* जिहीर्षति ।

P. 6, l. 24. आगताः—त्वां प्राप्ताः स्मः । न—With this word a new sentênce begins. । हि—यतः, यस्मात् । नः—(gen. pl.) अस्माकं । प्रीतिः—सन्तोषः, तुष्टिः; This word agrees with the verb स्यात् understood. वाससा सहितः सवासाः । तस्मिन् सवाससि. adj. to त्वयि which is a loc. abs.

P. 7, l. 1. गतान् —प्रतिनिवृत्तान् । विगतं वासः यस्मात्सः— विवासाः (नग्नः) ।

P. 7, l. 2. येषां —The antecedent of this relative pron. is ते in l. 6. प्रकृष्टश्चासौ कोपश्च प्रकोपः । प्रकोपात्—हेतोरिति शेषः। ईश्वरस्य भावः ऐश्वर्य्यं—विभूतिः । प्रच्युत—p.p. of च्यु (1. A.) 'To drop down, sink, to be deprived of.' अनिन्दिते. *Vide* note on p. 4, l. 22.

P. 7, l. 4. प्राणनां यात्रा —Support of life, livelihood. विन्दे.— 1st sing. pres. Atm. of विद् (विन्द् 6. U.). p.p. वित्त । Another reading for विन्दे च in this line is विन्देयं । क्षुधयान्वितः—बुभुक्षया पीडितः ।

P. 7, l. 5. कृते. This is an indec. generally used with the gen. case, or in comp., meaning 'on account of' निषधेषु भवाः नैषधाः । अहं नैषधैर्नसत्कृतः इत्यर्थः ।

P. 7, l. 6. ते इमे—nom. pls. of तद् and अदस् (*m.*) । शकुना भूत्वा—पक्षिरूपं धारयन्तः । Another reading for वासोऽप्यपहरन्ति मे is वासो भीरु हरन्ति मे ।

P. 7, l. 7. विषमस्य भावः वैषम्यं (दौर्गत्यं) । गता चेतना यस्य सः गतचेतनः ।

P. 7, l. 8. निबोध—श्रुणु, अवगच्छ । हितं—पथ्यं ।

P. 7, l. 9. पन्थानः—nom. pl. of पथिन् । दक्षिणस्यां पन्थाः दक्षिणापथः । (पथिन् becomes पथ at the end of comps. It is the name of the *Deccan*.

P. 7, l. 10. अवन्ती. The modern उज्जयिनी ; one of the 7 cities of the Hindus, to die at which is said to secure eternal happiness. Cf. अयोध्या मथुरा माया काशी कांचिरवन्तिका ।

पुरी द्वारावतीचैव सप्तैता मोक्षदायिकाः । ऋक्षाः (Bears) अस्मिन् सन्तीति ऋक्षवान्—a mountain near the नर्मदा । समतिक्रम्य—अतीत्य । पर्वाणि (भागाः) सन्ति अस्मिन्निति पर्वतः—lit. that which has joints or ridges; त is a possessive particle.

P. 7, l. 11. विन्ध्य—one of the कुलपर्वताः Cf. महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः । विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः। The विन्ध्य form the southern border of the मध्यदेश । शिलाः सन्त्यस्मिन् शैलः। पयोष्णी—A river rising in the Vindhya mountains. By some it is identified with the modern *Tapti*, and by others with the *Purna*, a tributary of the former. समुद्रं गच्छतीति समुद्रगा.

P. 7, l. 12. महान्तश्च ते ऋषयश्च महर्षयः बहूनि च ते फलमूलानि च बहुफलमूलानि । तैरन्विता—०युता ।

P. 7, l. 13. विदर्भाणां पन्थाः—एषपन्थाः विदर्भान् गच्छति इत्यर्थः । कोसलाः—A country; the province of Oudh.

P. 7, l. 14. अतः परं—विन्ध्यात् दक्षिणतः । दक्षिणे. This word may be taken either as one of the loc. sing. forms of दक्षिण (*m*), meaning 'in the south' or as the voc. sing. of the fem. noun दक्षिणा, in which case it is addressed to दमयन्ती, and means 'Oh skilful woman.'

P. 7, l. 15. समाहितः—(p.p. of धा (3. U.) with सम् and आ) with a calm mind.

P. 7, l. 16. सकृत्—एकवारं । असकृत्—पुनः पुनः । हि is an expletive उद्दिश्य—प्रति ।

P. 7, l. 17. बाष्पकलया. *Vide* note on p. 3, l. 11. कर्षिता. This word is evidently a misprint for कर्शिता, which has been used in the line just referred to.

P. 7, l. 18. तं is the indirect, and वचः the direct, object of उवाच । करोति मनः आनुकूल्याय इति करुणं (दीनं).

P. 7, l. 19. उद्वेजते. This form is incorrect, as विज् belongs to the 6th and not to the 1st conj. It should be उद्विजते। The root विज् is always used with the prefix उत् । p.p. उद्विग्न. 1st fut. उद्विजिता, 2nd fut. उद्विजिष्यते । सीदन्ति — from सद् 1. P. 'To be languid' । सर्वशः—(adv.) wholly, on all sides.

P. 7, l. 20. पृथिव्या ईश्वरः पार्थिवः । सकल्पः—निर्णयः । चिन्तयन्त्याः—Gen. sing. pres. p. of चिन्त् (10. U.) adj. to मे in the preceding line. पुनःपुनः—अभीक्ष्णं, मुहुर्मुहुः ।

P. 7, l. 21. हृतं राज्यं यस्मात्सः हृतराज्यः । विगतं वस्त्रं यस्मात् सः विवस्त्रः । तृषा—पिपास, thirst. तृट् and तृष्णा are other forms of the same word. क्षुच्चतृषा च क्षुत्तृषे । ताभ्यामन्वितः—० षान्वितः । क्षुच्छ्रमान्वितं is a different reading.

P. 7, l. 22. उत्सृज्य—त्यक्त्वा। त्वां is the obj. of उत्सृज्य। कथं गच्छेयं—गन्तुंनोत्सहे । निर्गताः जनाः यस्मात तत् निर्जनं ।

P. 7, l. 23. श्रान्तः—क्लान्तः। क्षुधार्तस्य. This may be taken as one comp. (3. Tat.) word or as 2 separate words, क्षुधा and आर्तस्य । चिन्तयान. This suffix आन denotes *habituality*. (ताच्छील्यं) तद्—पूर्वानुभूतं, अनिर्वचनीयं वा ।

P. 7, l. 24. महाराज—Voc. sing. अ is the final of a comp. whose second member is राजन्, अहन् and सखि। नाशयिष्यामि —अपनेष्यामि ।

P. 8, l. 1. भार्यया समं (तुल्यं)—भार्यासमं । विद्यते from विद् (4. A.) अस्तीत्यर्थः । इति is understood after विद्यते । इति यत्

तद्भिषजां (वैद्यानां) मतं (अभिप्रायः) इत्यर्थः। बिभेत्यस्मात् रोगः इति भिषक्।

P. 8, l. 2. ओषः (पाकः) आसु धीयन्त इति ओषधयः। तासां विकारः औषधं (भेषजं)। सर्वदुःखेषु—सर्वास्वापत्सु।

P. 8, l. 4. आत्थ. The defective form of the 2nd pers. sing. of ब्रू (Pres.) यथा त्वं अत्थ (ब्रवीषि) तथा एवमेव भवतीत्यर्थः। दमयन्ति and सुमध्यमे are voc. sings. । शोभनं मध्यमं यस्याः सा सुमध्यमा। मध्ये भवतीति मध्यमः।

P. 8, l. 5. भेषजं—औषधं। The particle च is understood after this word.

P. 8, l. 6. त्यक्तुंकामः (इच्छा) यस्य सः त्यक्तुकामः। Words in the infinitive of purpose is compounded in Bah. with the words काम and मनः, the final of the infinitive being elided "तुं काममनसोरपि"। त्वां is the obj. of त्यक्तुं in त्यक्तुकामः। किमर्थं—कुतः। भीरु—भयशीले। शङ्कसे—संशेषे, संधेक्षि।

P. 8, l. 7. अनिद्गिते—हे निर्दोषे। त्यजेयं—विजह्यां।

P. 8, l. 9. विहातुं. Inf. of pur. of हा 3. P. with वि। इह—अस्मिन् वने।

P. 8, l. 10. तत्—तस्मात्। विदर्भाणां पन्थाः—विदभप्रापीमार्गः। समुपदिश्यते—(pass. pres. of दिश् with सम् and उप) निरूप्यते।

P. 8, l. 11. अवैमि (from इ 2. P. with अव)—जानामि। त्यक्तुमर्हसि—त्यक्ष्यसि। न goes with अर्हसि and not with अवैमि.

P. 8, l. 12. चेतसा—मनसा। अपकृष्ट—विरक्त, भेदित। तु—किन्तु। त्यजेथाः should be त्यजेः, inasmuch as त्यज् is seldom *Atm.*

P. 8, l. 13. अभिगतः क्षणं—अभीक्ष्णं. (The word has been

formed from its component parts in a very irregular manner.) adv.—frequently. नरेषु उत्तमः नरोत्तमः ।

P. 8, l. 14. अतो निमित्तं. This is an incorrect and tautological expression. The word अतः alone will do *or* if it be necessary to retain the word निमित्त, it should be अस्यनिमित्तं or एतन्निमित्तं । वर्धयसि—एधसे, विस्तारयसि. अमरस्य (देवस्य)उपमा यस्य सः अमरोपमः ।

P. 8, l. 15. अभिप्रायः—आशयः । ज्ञातीन्—बन्धून् । व्रजेत्—(गच्छेत्). The nom. of this verb is understood. We suppose it to be तव भार्या or इयं, thereby referring to herself. व्रज् 1. P. Aor. अव्रजीत् ।

P. 8, l. 16. सहितौ—अवियुक्तौ । गच्छावः. This should be in the impera. as गच्छाव । मन्यसे—अनुमोदसे । Aor. अमंस्त ।

P. 8, l. 17. विदर्भाणां राजा विदर्भराजः । तत्र कुण्डिनपुरे । पूजयिष्यति. 2nd fut. of पूज् (10. U.) Aor. अपुपूजत् ,—त, अपूपुजत् ,—त. मानं ददाति इति मानदः—A giver of honors. This is a mode of a love addressing her lover.

P. 8, l. 18. तेन—विदर्भराजेन । पूजितः—सत्कृतः । सुखं—adv. comfortably. नः—अस्माकं ।

P. 8, l. 19. This chapter is called नलयात्रा (The journey of *Nala*).

P. 8, l. 21. यथा विदर्भाः तव पितूराज्यं भवति तथा ममैव राज्यं भवति इत्यस्मिन्विषये संशयो नास्ति । संशयः—संदेहः । न संशयः—ध्रुवं ।

P. 8, l. 22. विषमे (दुर्गतौ) तिष्ठतीति विषमस्थः । कथंचन—सर्वदा ।

P. 9, l. 1. समृद्धः—ऋद्धियुक्तः । हर्षं (सन्तोषं) विवर्धयतीति हर्षविवर्धनः ।

P. 9, l. 2. परिच्युतः—राज्यदिति शेषः। (कथं) गमिष्यामि—न गच्छेयं, गन्तुं नोत्सहे ।

P. 9, l. 4. पुनः पुनः—अभीक्ष्णं ।

P. 9, l. 5. सान्त्वयामास (आश्वासयामास) perf. of सान्त्व् (10. U.) ; Aor. अससान्त्वत् । कल्याणी —मङ्गललक्षणा । संवृतां—संवीतां, प्रावृतां.

P. 9, l. 6. एकं च तद्वस्त्रं च एकवस्त्रं तेन संवीतौ आच्छादितौ। अटमान. *Vide* note on p. 5, l. 12.

P. 9, l. 7. पातुं इच्छा—पिपासा । क्षुत् (f) च पिपासा च क्षुत्पिपासे ताभ्यां परिश्रान्तौ (क्लान्तौ) । सभा—शाला । उपेयतुः—perf. 3rd *du.* of इ (2. P.) with उप.

P. 9, l. 9. निषसाद—perf. of सद् (1. P. सीद्). In the perf. of सद् after prefixes ending in इ or उ, the स of the root next the reduplicatory syllable does not become ष । Aor. असदत् ।

P. 9, l. 10. विकट—changed in appearance, hideous. मलः अस्यास्तीति मलिनः । पांसुभिः गुण्ठितः—०गुण्ठितः । Another reading is सचैकवस्त्रो मलिनो विकटः पांसुगुण्ठितः ।

P. 9, l. 11. सुष्वाप. In the perf. the व in the reduplicatory syllable, and before the weak terminations, व of the root take संप्रसारण.

P. 9, l. 12. अपहृता—नष्टसंज्ञा ।

P. 9, l. 13. आसद्य—प्राप्य । सुकुमारी—कोमलाङ्गी । तपोऽस्या

अस्तीति तपस्विनी—दीना, कृपणा । विन् is one of the possessory suffixes after तपः ।

P. 9, l. 14. दमयन्त्यां—loc. abs. विशां—(f. gen. pl.) of the people or subjects.

P. 9, l. 15. शोकेन उन्मथितौ शोकोन्मथितौ । चित्तं च अत्मा च चित्तात्मानौ । शोकोन्मथितौ चित्तात्मानौ यस्य सः—०चित्तात्मा । शेतेस्म—अशेत । स्म added to the forms in the *present* tense expresses the idea of the imperfect tense.

P. 9, l. 16. सुहृदां त्यागः । सुहृत्यागः । सर्वशः— chiefly.

P. 9, l. 17. उपेयिवान् —pref. p. of इ (2. P.) with उप=प्रपेदे.

P. 9, l. 18. To fill up the blanks of this line :—'What avails my acting thus? And what if I act not thus? Is death the better for me now? Or should I desert my wife? She is truly devoted to me, and suffers this distress for my sake. Separated from me, she may perchance wander to her relatives. Devoted as she is to me, if she stays with me, distress will surely be hers; while it is doubtful, if I desert her. On the other hand it is not unlikely that she may have happiness at some time.' Reflecting upon this repeatedly and thinking of it again and again.

P. 9, l. 19. उत्सर्गः—त्यागः । मन्यते. The pres. tense is used for the imperf. (historic pres.) It should be मन्यते स्म। अत्यन्तं प्राशस्त्यं—श्रेयः (प्रशस्य becomes श्र before the comp. and super. suffixes.) श्रेयः should be श्रेयांसं as it should agree in gender and no. with उत्सर्ग, which is in the *masc.* । नराधिपः—Another reading of it is नराधिप, in the voc. case, referring to युधिष्ठिर.

P. 9, l. 20. धर्षयितुं—from धृष् 1. P. & 10. U. धर्षयितुं शक्या—धृष्या ।

P. 9, l. 21. यशोऽस्याः अस्तीति यशस्विनी । भहाभागा is a misprint for महाभागा । महान् भागः (destiny) यस्याः सा महाभागा । मयि भक्ता—मत्भक्ता । पत्यौ व्रतं यस्याः सा—पतिव्रता ।

P. 9, l. 22. बुद्धिः—अनुकूला मनोवृत्तिः । न्यवर्तत —Better if this be in the pass. as न्यवर्त्यत, as the word expressing the agent—कलिना—appears in the next line. न्यवर्त्यत—was returned.

P. 9, l. 23. दुष्टः भावः (स्वभावः, शीलः) यस्य सः—दुष्टभावः। विसर्जने (त्यागे). This word qualifies दुष्टभावेन । दमयन्त्याः+विसर्जने is the पदच्छेद ।

P. 9, l. 24. नास्ति वस्त्रं यस्य सः अवस्त्रः तस्यभावो अवस्त्रता (नग्नत्वं, दिगंबरत्वं) ।

P. 10, l. 1. अध्यगात्—Aor. of इ with अधि. 2. P. 'to remember.' This root is different from इ 2. P. 'to go' and from इ with अधि 'to study.' 2. A., and is never disjoined from the prefix अधि । कर्तनं from कृत् (6. P. कृन्तति).

P. 10, l. 2. विकर्तेयं—This should be विकृन्तेयं, as the root कृत् (कृन्त्) belongs to the 6th and not to the 1st conj. बुध्येत should be बुध्येत् as the root बुध् of the 4th conj. is *Parasm.*

P. 10, l. 3. पर्यचरत्—परितोऽगच्छत् ।

P. 10, l. 4. परिधावन्—p.p. of धाव् (1. P.) with परि । इतश्चेतश्च—hither and thither.

P. 10, l. 5. सभायाः उद्देशः (region)—सभोद्देशः । विगतः कोशः (scabbard) यस्मात्सः विकोशः । खड्ग—*m.* । उत्तम—formed of the prefix उत् and superl. suffix तम ।

P. 10, l. 6. वाससः—gen. sing. | निवस्य—from वस (1. P.) with नि 'to wear clothes' | परान् शत्रून् तापयतीति परन्तपः।

P. 10, l. 7. गतचेतनः—Another reading has गतचेतनां instead.

P. 10, l. 8. निवृत्तं हृदयं (स्नेहः) यस्य सः—निवृत्तहृदयः। पुनरागम्य—निवृत्य ।

P. 10, l. 10. पुरा पश्यति. After the indec. पुरा, the *pres.* tense is used, though the context may denote the *pass.* or the *future* tense. अदितेरपत्यं पुमान् आदित्यः ।

P. 10, l. 11. नास्ति नाथो यस्याः सा—अनाथा—सा इव—अनाथवत् । *Indec.*

P. 10, l. 12. वस्त्रस्या अवकर्तः—वस्त्रावकर्तः । अवकर्त does not here mean 'cutting' but 'cut portion.' चारुः हासो यस्याः सा —०हासिनी । संवीता—संवृता.

P. 10, l. 13. वरः श्रेष्ठः आरोहः (Hip or the posteriors,) यस्याः सा वरारोहा—a handsome woman, a virtuous lady, बुद्ध्वा—This may be either 'Having awakened' or 'Coming to know her real position.'

P. 10, l. 14. एका—एकाकिनी । सती—शीलवती; पतिव्रता । विरहिता—वियुक्ता, विनाकृता । शुभा—कल्याणी ।

P. 10, l. 15. घोरे—भयंकरे । मृगाश्च व्यालाः (सर्पाः) च मृगव्यालाः तैः निषेवितं (आकीर्णं)—मृग....निषेवितं ।

P. 10, l. 16. The blank of this line may be filled thus:—'O blessed one, may the *Ádityas* and the *Vasus* and the twin *Asvins* together with the *Maruts* protect thee, thy virtue being thy best guard!' And addressing thus his dear wife peerless on earth in beauty, *Nala* strove to go, reft of reason by *Kali*. Departing and still departing, king *Nala* returned again and again to that shed, dragged away by *Kali* but drawn back by love.

P. 10, l. 17. द्विधा—in two parts. धा is an adv. suffix expressing division into parts.

P. 10, l. 18. दोला. Another form of the same word is दोली. प्रेंखा is a synonym. प्रति is a preposition (कर्मप्रवचनीय) governing प्रभां in the acc.

P. 10, l. 19. अवकृष्टः—अपकृष्टः। मोहितः—लुप्तसंज्ञः।

P. 10, l. 20. विलप्य—परिदेवनं कृत्वा। करुण and बहु are advs.

P. 10, l. 21. नष्टः आत्मा (बुद्धिः) यस्य सः—नष्टात्मा। तत्तत्—पूर्वानुभूतं सकलसुखानि प्रकृतानुभूयमानदुःखानि च। विगणयन् pres. p. of गण् (10. U.) Aor. अजीगणत्,—त, अजगणत्,—त।

P. 10, l. 22. शून्ये—निर्जने। एका—एकाकिनी।

P. 10, l. 23. दशानां पूरणः दशमः। This chapter is called दमयन्तीत्याग (Desertion of *Damayantí*).

P. 11, l. 2. अपक्रान्ते—अपसृते। नले—loc. abs. गतः क्लमः यस्याः सा—गतक्लमा।

P. 11, l. 3. अबुध्यत—should be अबुध्यत्। *Vide* note on p. 10, l. 2. वरारोहा. *Vide* note on p. 10, l. 13. विगताः जनाः यस्मात् तत् विजनं।

P. 11, l. 4. अपश्यमाना should be अपश्यन्ती, as दृश् (पश्य्) is never Atm. शोकश्च दुःखं च शोकदुःखे ताभ्यां समन्विता—० समन्विता.

P. 11, l. 5. उच्चैः Indec. Aloud. संत्रस्ता p.p. of त्रस् (1. and 4. P.) महाराजेति—महाराज (voc.) +इति। In this line

there are two words महाराजेति and नैषधं, either of which can be the object of the transitive verb प्राक्रोशत्; but it is very difficult to make both of them objects of the verb.

P. 11, l. 6. स्वं अस्यास्तीति स्वामी । जहासि – (त्यजसि) The present is used for a past action just then completed—अहासीः ।

P. 11, l. 7. हता and विनष्टा in this line are synonymous.

P. 11, l. 8. ननु—Indec. नूनं, surely, certainly. नाम also means the same thing. धर्मान् जानातीति धर्मज्ञः । सत्या वाक् यस्य सः सत्यवाक् ।

P. 11, l. 9. तथा-सत्यं उक्त्वा. A reference is made to the promise given by a bridegroom to his bride that he would never part from her company. 'सख्यं ते गमेयं सख्यात्ते माव्योषं, सख्यान्मे माव्योष्ठाः' सप्तां is a misprint for सुप्तां । मां गतः is not in the original reading, but seems to have been substituted for कानने, so as to facilitate the insertion of the blank in the next line.

P. 11, l. 10. The blank of this line may be filled thus :—'Oh, why hast thou deserted thy accomplished wife, devoted to thee, one that has not wronged thee, though thou hast been wronged by others? That thy wife lives even a moment after thy desertion of her is only because mortals are decreed to die at the appointed time. Enough of this joke. Show thyself. Hiding thyself behind those shrubs, why dost thou not reply unto me? In the evening, oppressed with hunger, thirst and fatigue underneath the trees, how will it fare with thee when thou seest me not?' And then *Damayantí*, afflicted with anguish and burning with grief, began to rush hither and thither, weeping in woe. And now the helpless princess sprang up, and now she sank down in stupor; and now she shrank in terror, and now she wept and wailed aloud. She then exclaimed: 'May that wicked being who has brought *Nala* of sinless heart to this, lead a more miserable life, bearing greater ills.'

P. 11, l. 12. क्रन्दमानां should be क्रन्दन्तीं, as क्रन्द् (1. conj.) is never Atm. अतिक्रान्तः अर्थः यस्मिन् कर्मणि यथा तथा अत्यर्थं —exceedingly. कुररीव— For a similar idea, cf. चक्रन्द विग्ना कुररीव भूयः—रघुवंश. xiv. 68. वाशतीं. This should be वाश्यन्तीं, for the root वाश् belongs to the 4th conjugation and the roots of that conj., as also those of the 1st *necessarily* take the augment न् before the fem. suffix and nu. dual.

P. 11, l. 13. करुणं, वहु. *Vide* note on p. 10, l. 20. विलपन्तीं—परिदेवयन्तीं।

P. 11, l. 14. सहसा —It is better to take this word with जग्राह in the next line. अभ्यास. This is certainly a misprint for अभ्याश, and is the same in form and meaning as that in p. 6, l. 11. अभ्याशे (समीपे) परिवर्तत इति—०परिवार्तिनी।

P. 11, l. 15. जग्राह—perf. of ग्रह् (9. U.) Aor. अग्रहीत्। अजं (छागं, goat) गिरति (भक्षयति) इत्यजरः। A huge serpent who is said to swallow goats. गृण्हातीति ग्राहः generally a crocodile. Here it is used literally for anything that seizes. महान् कायः यस्य सः महाकायः।

P. 11, l. 16. ग्रस्यमाना—pass. pres. p. of ग्रस् (1. A.) परिप्लुता—lit. bathed or plunged into.

P. 11, l. 17. शोचति. The two words in this line are *historic* pres., used for शोचति स्म।

P. 11, l. 18. अनाथा इव अनाथवत्।

P. 11, l. 19. किमर्थं—कुतः। अनु (ममपश्चात्) धावसि (प्राद्रवसि).

P. 11, l. 20. After this line there is another in the *Mahabharata* :— कथं भवान् जगामाद्य मामुत्सृज्य वने प्रभो।

P. 11, l. 21. पापं—(अत्र) दौर्गत्यं । बुद्धि and चेतः in this line convey very much the same idea, and it is difficult to differentiate the two.

P. 11, l. 22. क्षुधार्त—may be viewed as one comp. or as made up of 2 separate words. परिग्लान—p.p. of ग्लै (1. P.) with परि. When followed by non-conjugational terminations, the final ए, ओ, ऐ or औ of roots becomes आ ।

P. 11, l. 23. राज्ञां शार्दूलः (श्रेष्ठः) राजशार्दूलः । नाशयिष्यति —अपनेष्यति । नास्ति अघं (पापं) यस्य सः अनघः ।

P. 11, l. 24. व्याधः from व्यध् (4. P. विध्यति) मृगव्याध means a hunter of animals and is opposed to शाकुनिक or शाकुनव्याध which means a fowler. गहन—निबिड, impenetrable.

P. 11, l. 25. आक्रन्दमाना. *Vide* note on l. 12. संश्रुत्य—Having listened to. जवेन—द्रुतं, वेगात् । अभिससार—went towards, approached. The following verse appears in the Mahábhárata after this line: तां तु दृष्ट्वा तथाग्रस्तामुरगेणायतेक्षणां । त्वरमाणो मृगव्याधः समतिक्रम्यवेगतः ।

P. 12, l. 1. मुखतः adv. =मुखात्, from the mouth downwards. पाटयामास—perf. of the caus. of पट् (1. P.) or of पट् (10. U.) Aor. अपीपटत् । निशित—तीक्ष्ण । It is the p.p. of शो (4. P. pres. श्यति). शस्त्र—(neut.)

P. 12, l. 2. निर्विचेष्टं. Either of the prefixes निस् or वि will do to convey the intended idea. The word is a *predicative adjective* or a factitive object. । भुजेन गच्छतीति भुजंगः । The उपपद, भुज takes the medial augment म् before the suffix भुजग and भुजंगम are other forms of the same word.

P. 12, l. 3. मोक्षयित्वा—from मोक्ष् (10. U.) 'to release' विध्यतीति व्याधः । प्रक्षाल्य—indec. p. of क्षल् (10. U.)

P. 12, l. 4. समाश्वास्य—*caus. indec. p.* of श्वस् 2. P. with सम् and आ, meaning 'having consoled,' शोकमपहृत्य। कृतः आहारः यया सा कृताहारा. पप्रच्छ perf. of प्रच्छ् (पृच्छ्—6. P.) Aor. अप्राक्षीत् ।

P. 12, l. 5. मृगस्य शावः मृगशावः तस्य अक्षिणी इव अक्षिणी यस्याः सा—०वाक्षी । कस्य त्वं. The word पुत्री, or भार्या is understood after कस्य । A more natural question would be कासि त्वं । Cf. कात्वं शुभे कस्य परिग्रहो वा—रघुवंश xvi. 7.

P. 12, l. 6. महत्कृच्छ्रं—अतिसंकटं । प्राप्तवती fem. perf. p. of आप् (5. P.) with प्र । भावः (rank or station) अस्या अस्तीति भाविनी (a noble woman).

P. 12, l. 7. तथानेन—तथा तेन is another reading. पृच्छ्यमाना—pass. pres. of प्रच्छ् .

P. 12, l. 8. वृत्तमनतिक्रम्य यथावृत्तं—an अव्ययीभाव comp. meaning 'as it happened.' आचचक्षे. *Vide* note on p. 2, l. 11. अस्य—व्याधस्य.

P. 12, l. 9. न वद्यानि (निन्द्यानि) अनवद्यानि । सुकुमाराणि (कोमलानि) च तानि अनवद्यानि च+सुकुमारानवद्यानि अङ्गानि यस्याः सा—०वद्याङ्गी। पूर्णश्चासौ चन्द्रश्च पूर्णचन्द्रः तस्य निभं (सदृशं) आननं यस्याः सा—०निभानना ।

P. 12, l. 10. अराले (curved) पक्ष्मणी ययोस्ते—अरालपक्ष्मणी+ नयने यस्याः सा—०नयना। मधु अस्यास्तीति मधुरः । मधुरं यथा भवति तथा भाषत इति मधुरभाषिणी । The suffix इन् shews habit (ताच्छील्यं).

P. 12, l. 11. लक्षयित्वा—from लक्ष् (10. U.) वशमीयिवान्—वश्यो बभूव । ईयिवस्. Perf. p. of इ (2. P.). Gen. sing. ईयुषः.

P. 12, l. 12. श्लाक्ष्णया is a misprint for श्लक्ष्णया । लुब्धकं—lit. a covetous man; a hunter. मृदुः पूर्वं यस्याः सा मृदुपूर्वा ।

P. 12, l. 13. कामेन (मदनेन) आर्तः (पीडितः) । तत्—तस्य कामार्त्तत्वं । अबुध्यत should be अबुध्यत् ।

P. 12, l. 14. दुष्टं तं उपलक्ष्य—स दुष्टः (नृशंसः) इति विज्ञाय। दुष्टं is the factitive obj. of उपलक्ष्य ।

P. 12, l. 15. तीव्रश्चासौ रोषश्च तीव्ररोषः तेन समाविष्टा (प्रेरिता) । प्रजज्वाल—दिदीपे । मन्युः—कोपः ।

P. 12, l. 16. पापे मतिः यस्य सः पापमतिः । क्षुद्रः—नीचः, अल्पः । आतुर—anxious.

P. 12, l. 17. दुःखेन धर्षयितुं शक्या—दुर्धर्षा । सा दुर्धर्षा इति तर्कयामासेत्यथः । तर्कयामास—perf. Aor. अततर्कत् । दीप्त—p.p. of दीप् (4. A.)

P. 12, l. 18. पतिश्च राज्यं च पतिराज्ये ताभ्यां विनाकृता (वियोजिता)—पति....कृता ।

P. 12, l. 19. वाचः पन्थाः वाक्पथः (*Vide* note on दक्षिणापथ. on p. 7, l. 9.) वर्णनं, description. अतीतः (अतिक्रान्तः) वाक्पथः येन सः अतीतवाक्पथः । रुषान्विता—may be taken as a comp. or as made up of 2 separate words. If the former, the विग्रह-वाक्य is रुषया (inst. sing. of रुषा) अन्विता. In the latter case, the words are रुषा (instr. sing. of रुष् f.) and अन्विता ।

P. 12, l. 20. यथाहं—A different reading is यद्यहं । मनसा. This word is tautological, inasmuch as चिन्तनं can be done only in mind. चिन्तये—The pres. tense is used for the Aor.

5

P. 12, l. 21. पत् being always *Parasm.*, पततां should be पततु। परागताः (returned) असवः (always pl.) यस्य सः परासुः । मृगैर्जीवनं (livelihood) यस्य सः मृगजीवनः ।

P. 12, l. 22. उक्तमेव उक्तमात्रं । वचने—loc. abs.

P. 12, l. 23. विगताः असवः यस्य सः व्यसुः । मेदिन्यां—भूमौ। अग्निदग्ध—3. Tat. । द्रुः—(शाखा, branch) अस्यातीति द्रुमः ।

P. 12, l. 24. This chapter is entitled दमयन्तीसर्पग्रासमोचनं (The release of *Damayantí* from being swallowed by the serpent.)

P. 13, l. 2. प्रतस्थे—स्था becomes Atm. after the prefixes सम्, अव, प्र and वि । कमले इव अक्षिणी यस्याः सा कमलेक्षणा।

P. 13, l. 3. प्रतिपन्नं भयं यस्मात् तत् प्रतिभय—frightful. नादः संजातोऽस्य नादितं । झिल्लिकानां गणैः नादितं—०नादितं ।

P. 13, l. 4. द्विर्गता आपः यस्मिन्निति द्वीपः । सोऽस्यास्तीति द्वीपी, a leopard, panther (so called because they were found in the islands which were uninhabited). सिंहश्च द्वीपिनश्च रुरवश्च व्याघ्राश्च महिषाश्च ऋक्षाश्च—सिंह....पक्षाः तेषां गणाः—०गणाः।

P. 13, l. 5. पक्षौ अस्यस्त इति पक्षी । तत् करोतीति तस्करः । When followed by कर, the final of तत् becomes स्, if the word formed mean 'a thief.' म्लेच्छाश्च तस्कराश्च म्लेच्छतस्कराः। तैः सेवितं । After this line the following occurs in the Mahábhárata:— सालवेणुधवाश्वत्थतिन्दुकेंगुदकिंशुकैः । अर्जुनारिष्टसंच्छन्नं स्यन्दनैश्च सशाल्मलैः ॥

P. 13, l. 6. जम्ब्वश्च आम्राश्च लोध्रश्च खदिराश्च सालाश्च वेत्राश्च—०वेत्राः । तैः समाकुलं (निबिडितं) । शाल should be साल ।

P. 13, l. 7. पद्मकाश्च आमलकाश्च प्लक्षाश्च कदंबाश्च उदुंबराश्च—पद्मक....दुंबराः । तैः आवृतं । Next to this are the following in Mb. :— बदरीबिल्वसंच्छन्नं न्यग्रोधैश्च समाकुलं । प्रियालतालखर्जूरहरीतकविभीतकैः ॥

P. 13, l. 8. नाना धातवः—नानाधातवः । तेषां शतानि—नाना ....शतानि । नद्ध—(p.p. of नह्) inlaid, covered. । न चलन्तीत्यचलाः (पर्वताः) । The following are in the Mb. after this line:— निकुंजान् परिसंघुष्टान् दरीश्चाद्भुतदर्शनाः । नदीः सरांसिवापीश्च विविधांश्च मृगद्विजान् ॥ साबहून् भीमरूपांश्च पिशाचोरगराक्षसान् । पल्वलानितडागानि गिरिकूटानि सर्वशः ॥

P. 13, l. 9. सारतो is a misprint for सरितः, and ददर्शे for ददर्श । अद्भुतं दर्शनं येषांते—०दर्शनाः ।

P. 13, l. 10. यूथं यूथं—यूथशः । The adv. suffix शस् indicates repetition. ददशे should be ददर्श । नन्दयतीति नन्दिनी—a delighter, charmer, here daughter.

P. 13, l. 11. पन्नं (fallen) गच्छन्तीति पन्नगाः ।

P. 13, l. 12. लक्ष्मी—सौभाग्यं । स्थितिः—विनयः । After this line there is in the Mb. वैदर्भीविचरप्ये कानलमन्वेषते तथा ।

P. 13, l. 13. अबिभ्यत् should be अबिभेत् । कस्यचित् should be कस्माच्चित्; for भी governs an abl.

P. 13, l. 14. भर्तुः व्यसनानि—०व्यसनानि । तैः पीडिता ।

P. 13, l. 15. विदर्भ in this line stands for the king of *Vidarbhas.*

P. 13, l. 16. The blank of this can be briefly filled up thus: 'O hero, having performed the अश्वमेध and other sacrifices, why hast thou played false with me alone? Of whom shall I in this forest enquire after the departed *Nala?* Yonder comes the forest king furnished with four teeth and prominent cheeks.

Even him will I ask fearlessly. O best of mountains, approaching I bow to thee. Know me for a king's daughter and a king's daughter-in-law, and a king's consort of the name of *Damayantí.* Despoiled of prosperity, and deprived of the company of my husband, without a protector and afflicted with calamity, hither have I come, seeking my husband. Hast thou with thy hundreds of peaks seen king *Nala* in this frightful forest?'

P. 13, l. 18. अहानि च रात्रयश्च अहोरात्राः *Vide* note on त्रिरात्र, p. 6, l. 12. परमांगना may be taken as a single कर्मधारय comp. or made up of the words परमा and अंगना । प्रशस्तानि अंगानि अस्याः अंगना । न is the possessive suffix denoting 'loveliness' after the base अंग ।

P. 13, l. 19. तपः एषां अस्तीति तापसाः तेषां अरण्यं तापसारण्यं । नास्ति तुला येन तत् अतुलं । दिवि भवं दिव्यं । दिव्यं च तत् काननं च दिव्यकाननं । तस्य दर्शनमिव दर्शनं यस्य तत्—० दर्शनं ।

P. 13, l. 20. The gap of this line may be thus filled up:—The hermitage was inhabited by ascetics like वासिष्ठ, भृगु and अत्रि, some of whom lived on water, some on air, and others on fallen leaves, with their passions in check and seeking their way to heaven.

P. 13, l. 21. आश्रमस्य पदं (स्थानं) आश्रमपदं । वीरसेनस्य (नलपितुः) सुतः । तस्यप्रिया.

P. 13, l. 22. योषितां (स्त्रीणां) रत्नं (श्रेष्ठं) । महत् भाग्यं यस्याः सा महाभागा । तपस्विनी—दीना ।

P. 13, l. 23. तपसा वृद्धान्—तपोवृद्धान् । विनयेन अवनता (नम्रमुखी)—विनयावनता ।

P. 13, l. 24. सुष्ठु आगतं (आगमनं)स्वागतं—अस्तु is understood। ते (तव)+इति । तपः एषां अस्तीति तापसाः तपस्विनः ।

P. 14, l. 1. पूजा—आथित्यं । न्यायं अनतिक्रम्य—यथान्यायं. (An अव्ययीभाव comp.) तप एव धनं येषां ते तपोधनाः ।

P. 14, l. 2. आस्यतां—pass. impera. 3rd sing. of आस् (2. A.) भवत्या इति शेषः । करवामहै—imper. 1st pl. (Atm.)

P. 14, l. 3. कच्चित्—a particle of interrogation.

P. 14, l. 4. अग्निषु—The sacrificial fires are 3 in number:— गार्हपत्य, आहवनीय and दक्षिणाग्नि । स्वेषां धर्माः स्वधर्माः तेषां आचरणेषु (अनुष्ठानेषु)

P. 14, l. 5. कुशलं—भद्रं । भद्रे—मङ्गले । सर्वत्र—सर्वस्मिन् । यशोऽस्यास्तीति यशस्विनी ।

P. 14, l. 6. सर्वानवद्यांगि— *Vide* note on सुकुमारानवद्यांगि in p. 12, l. 9. चिकीर्षसि—desid. 2nd sing. of कृ (8. U.)

P. 14, l. 7. परं—उत्कृष्टं । द्युतिः—कान्तिः । दृष्ट्वा— indec. *p.* agreeing with the agent of the root in विस्मयः । दृष्टवतां नः विस्मयः समुत्पन्नः (संजातः) इत्यन्वयः । पश्यन्तोवयं विस्मिता इत्यर्थः । मा शुचः. The initial augment अ of the *Aor.* is dropped after the particle मा । अशुचः is in the Vedic tense लेट् । The Aor. would be अशोचीः ।

P. 14, l. 9. उत—अथवा । महीं बिभ्रतीति महीभृत् ।

P. 14, l. 11. साब्रवीत् is a misprint for साब्रवीत् । अब्रवीत्. Aor. 3rd sing. of ब्रू (2. U.)

P. 14, l. 12. विप्राः—voc.

P. 14, l. 13. मनोर्गोत्रापत्यं स्त्री मानुषी । विजानीत Impera. 2nd pl. of ज्ञा with वि । तपोधनाः—voc.

P. 14, l. 14. विस्तरेण—सविस्तरं । अभिधास्यामि—2nd fut. of

धा (3. U.) with अभि । मे श्रृणु—मां अभिधास्यन्तीं शृणुतेत्यर्थः ।

P. 14, l. 16. द्विः जायन्त इति द्विजाः तेषां सत्तमाः द्विजसत्तमाः । यूयं इतिशेषः ।

P. 14, l. 17. धीः अस्यास्तीति धीमान् । महद्यशो यस्य सः महायशाः ।

P. 14, l. 18. संग्रामेषु (युद्धेषु, समितिषु) जयतीति संग्रामजित्। विद्वान्—perf. p. of विद् (2. P.)

P. 14, l. 19. देवा एव देवताः (स्वार्थ प्रत्ययः) तेणां अर्चनं—देवतार्चनं । तत् परं (प्रधानं) यस्य सः—०परः । द्विजातयश्च ते जनाश्च द्विजातिजनाः तेषां वत्सलः (affectionate). ।

P. 14, l. 20. निषधानां (राज्ञां) वंशः निषधवंशः ।

P. 14, l. 21. निकृत्यां (wickedness) प्रज्ञाः—निकृतिप्रज्ञाः । न आर्याः (पूज्याः)—अनार्याः । अकृतः आत्मा येषान्ते अकृतात्मनः (असंस्कृतमतयः) ।

P. 14. l. 22. जिह्मैः—कुटिलबुद्धिभिः । सराज्यं जितः—जि is a root enumerated in page v. as taking double objects.

P. 14, l. 23. अवगच्छध्वं should be अवगच्छतु, गम् with अव being always *Parasm.* राज्ञां ऋषभः राजर्षभः ।

P. 14, l. 24. विख्यातां—प्रसिद्धां। दर्शने लालसा—दर्शनलालसा।

P. 15, l. 1. The gap of this line can be thus filled up :—'In sadness of heart, am I wandering among woods, mountains, lakes, rivers, tanks and forests in search of my husband. If I do not see king *Nala* within a few days, I shall seek my good by renouncing my body.'

P. 15, l. 2. सत्यं पश्यन्तीति सत्यदर्शिनः ।

P. 15, l. 3. उदर्कः—consequence, future result. । कल्याणः—auspicious. । भविता— 3rd sing. 1st fut. of भू ।

P. 15, l. 4. वयं is unnecessary, the suffix मम् in पश्याम: indicating the nom. तपसा—तपोबलेन।

P. 15, l. 5. The gap of this line is thus filled up :—'O blessed lady, thou wilt behold the king—thy lord,—freed from all sins, and ruling the self-same city, and striking terror into the hearts of his foes, and crowned with every blessing.'

P. 15, l. 6. इष्टा—दयिता । महिषी—कृताभिषेका राज्ञी। आत्मन: (abl.) जाता आत्मजा।

P. 15, l. 7. तापसान्तर्हिता: The separate words here are तापसाः अन्तर्हिताः. The *visarga* being dropped, the two vowels should remain without coalescing, as तापसा अन्तर्हिता:। So the सन्धि in this word as it appears in the text, is a violation of this rule. । अन्तर्हिताः— p.p. of धा (3. U) with अन्तर् 'to disappear.' अन्तर्दधुरित्यर्थः। अग्नये हूयते इत्यग्निहोत्रं। तच्च आश्रमश्च अग्निहोत्राश्रमौ ताभ्यां सहिताः साग्निहोत्राश्रमाः।

P. 15, l. 8. वीस्मिता is a misprint for विस्मिता । विस्मिता अभवत्—विषिस्मये।

P. 15, l. 9. वीरसेनश्चासौ नृपश्च वीरसेननृपः तस्य स्नुषा।

P. 15, l. 10. To fill up the gap of this line: Wondering what had become of those ascetics, of the hermitage, of the delightful river of sacred waters, and of those charming trees, *Damayantí* approached an *Asoka* tree, and requested it to make her also *Asoka*, *i.e.*, to free her from grief, and asked it whether it had seen her beloved husband, the ruler of the *Nishadhas*, clad in half a piece of cloth. And as she proceeded, she came upon a broad way where she saw with wonder a body of merchants, with their horses and elephants, landing on the banks of a river. As soon as she saw that caravan, the celebrated wife of *Nala*, wild like a maniac, lean, pale and smutted, drew near and entered into its midst. And beholding her, some fled in fear, some became extremely anxious, some

cried aloud, some laughed at her, and others hated her. On being questioned by the leader of the caravan as to her antecedents, she gave the same account as she had given to the ascetics, and asked him whether he had seen her husband. He replied in the negative. *Damayantí* then learnt from him that the caravan was bound for the city of *Subáhu*, the ruler of the *Chedis.*

P. 15, l. 11. This chapter is called दमयन्तीविलाप (the wailing of *Damayantí*).

P. 15, l. 13. To fill up the blank of this line: *Damayantí* proceeded with the caravan itself; and having proceeded for many days, the merchants saw a large lake in the midst of the forest, and worn out with toil, halted there. At the hour of midnight, when the tired caravan had fallen asleep, a herd of elephants on their way to a mountain stream, seeing the numerous domesticated elephants belonging to the caravan, and rushing to kill them, began to crush the men lying insensible on the ground. Thus accidentally attacked by that large herd, the goodly caravan suffered a great loss. And beholding that slaughter capable of awakening the fear of all the worlds, *Damayantí* rose up, wild with fright and almost out of breath. The survivors in the caravan attributed their mischance to the राक्षसी, यक्षी, or पिशाची woman, thereby referring to *Damayantí*, whom they wanted to slay with stones, dust, and wood, and who fled into the woods, apprehensive of evil. The next day, lost in grief that death had been denied her, while so many in the caravan were crushed to death by the wild elephants, *Damayantí* went with those *Brahmans* that had survived the slaughter of the caravan.

P. 15, l. 14. एवं आदिः येषां तानि एवमादीनि। वरांगना may be considered as one कर्मधारय comp. or as being made up of 2 separate words.

P. 15, l. 15. The Mb. properly has अगच्छत् for आगच्छत्। चन्द्रस्य लेखा चन्द्रलेखा। शरादि भवा शारदी।

P. 15, l. 16. आसादयत्— from सद् 10. P. with आ, 'to reach' महत् adj. to पुरं।

P. 15, l. 17. सायं अह्नः सायह्नः । In Tat. comps. the last member अहन् becomes अह्न if the 1st member be सर्व, a word denoting a portion, &c. । चेदीनां राजा चेदिराजः । शोभनौ बाहू यस्य सः सुबाहुः । सत्यं पश्यतीति सत्यदर्शी ।

P. 15, l. 18. मुक्ताः (असंयताः) केशाः यस्याः सा मुक्तकेशी । मार्जित— p.p. of मृज् (10. U).

P. 15, l. 19. पुरे वसन्तीति पुरवासिनः ।

P. 15, l. 21. ग्रामाः एषां सन्तीति ग्रामिणः तेषां पुत्राः ग्रामिपुत्राः । कुतूहलात्—औत्सुक्येन ।

P. 15, l. 22. प्रासादगता. The words श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त and आपन्न are the second member of an acc. Tat. comp.

P. 15, l. 23. आनयेह. Another reading is आनयेति । ममान्तिकं—मम समीपं ।

P. 16, l. 1. क्लिश्यते— from क्लिश् (4. A.). शरणं (रक्षणं) अर्थयत इति शरणार्थिनी ।

P. 16, l. 2. ताद्दक्—ताद्दश and ताद्दक्ष are other forms of the same word. यत् is the nom. (understood) of विद्योतयति । विद्योतयति (caus. of द्युत् (1. A). with वि) should be विद्योतयते ।

P. 16, l. 3. प्रासादस्य तलः प्रासादतलः । तल is both *m.* and *n.*

P. 16, l. 4. आरोप्य—caus. *indec.* p. of रुह् with आ । प्रच्छ् being *Parasm.*, अपृच्छत should be अपृच्छत् ।

P. 16, l. 5. न सुखं असुखं तेन आविष्टा—असुखाविष्टा ।

P. 16, l. 6. भासि—द्योतसे । अभ्रेषु (n.) — मेघेषु । कस्य पत्नी दुहिता वा असि इत्यर्थः ।

P. 16, l. 7. मनुष्यस्येदं मानुषं । वर्जितं—वियुक्तं ।

P. 16, l. 8. नास्ति सहायो यस्याः सा असहाया । नरेभ्यः—(abl. pl.). Words denoting *fear* govern the ablative. उद्विजासि should be उद्विजसे, as विज् with उत् (6. conj.) is *Atm.* न म्रियत इत्यमरः तस्य प्रभेव प्रभा यस्याः सा अमरप्रभा ।

P. 16, l. 10. मनोर्गोत्रापत्यं स्त्री मानुषी । भर्तारं समनुव्रता—भर्तृभक्तियुता ।

P. 16, l. 11. सैरन्ध्री—a female belonging to the mixed tribe, the offspring of a दस्यु male and an आयोगव female; a female servant in the woman's apartments. ज्ञातिभिः (बान्धवैः) संपन्ना (सहिता) । कामेन वसतीति कामवासिनी ।

P. 16, l. 12. फलानि मूलानि च फलमूलानि । तानि एव अशनं यस्याः सा—०लाशना । एकां—असहायां । यत्रयं सा तत्र प्रतिश्रयः अस्याः अस्ती—०प्रतिश्रया । In this case अ is the possessive particle. (अर्श आदिभ्य अच्).

P. 16, l. 13. संख्यातुं शक्याः संख्येयाः न संख्येयाः असंख्येयाः+गुणाः यस्य सः असंख्येयगुणः । मामनुव्रतः—मय्यनुरागवान् ।

P. 16, l. 14. भक्ता—भक्तिमती ।

P. 16, l. 15. देवादागतं दैवं, —destiny, नियतिः । प्रसंगः—incident । स्म is expletive, as it is added to *Aor.* मुदेवने is another reading.

P. 16, l. 17. एकं वसनं यस्य सः एकवसनः ।

P. 16, l. 18. अगमं—1st pers. sing. Aor. of गम्.

P. 16, l. 19. अन्यत् कारणं कारणान्तरं । तस्मिन् कारणान्तरे ।

P. 16, l. 20. क्षुधा परीतः क्षुत्परीतः । विगतं मनः यस्मात्सः विमनाः । व्यसर्जयत्—caus. imperf. of सृज् (6. P.)

P. 16, l. 21. उन्मत्त इव उन्मत्तवत् adv. to अचेतसं । न चेतो यस्य सः अचेताः.

P. 16, l. 22. बहुलाः+न is the पदच्छेद । बहुलाः adj. to निशाः which is in the acc. case, as action is described as going on *continuously*.

P. 16, l. 23. बहुतिथे. *Vide* note on p. 6, l. 15. काले— loc. abs. काले बहुतिथे सति, बहुषु तिथिषु गच्छत्सु सत्सु । सुप्तां उत्सृज्य मां त्यक्तवान् is tautological.

P. 16, l. 24. परिच्छिद्य—विकृत्य । नास्ति आगः (अपराधः) यस्मिन् सः—अनागाः तं अनागसं । The mas. form अनागसं is used for the fem. अनागसीं ।

P. 17, l. 1. मार्गमाणा should be मार्गन्ती or मार्गयमाणा, as मार्ग is 1. P. or 10. U. दह्यमाना —pass. pres. of दह् । दिवा (adv.) च निशा (f.) च दिवानिशं (अव्ययीभाव comp.)

P. 17, l. 2. विन्दामि from विद् (विन्द् 6. U.) अमरस्य प्रख्येव प्रख्या (Resemblance, look) यस्य सः अमरप्रख्यः । प्राणानां ईश्वरः प्राणेश्वरः ।

P. 17, l. 3. अश्रुभिः (n.) परिपूर्णे अश्रुपरिपूर्णे अक्षिणी यस्याः सा— —०पूर्णाक्षी । बहु—adv.

P. 17, l. 4. अतिशयेन आर्ता आर्ततरा—भैम्याः इति शेषः ।

P. 17, l. 5. वसस्व should be वस, as वस् (1st conj.) is seldom Atm. । मयि—मत्समीपे । परमा—गुर्वी ।

P. 17, l. 6. मृगयिष्यन्ति should be मृगयिष्यन्ते, as मृग् is 10. A. and *not* 10. P.

P. 17, l. 7. अपि वा—अथवा । परिधावन्—pres. p. of धाव् (1. P.) with परि ।

P. 17, l. 8. वसती should be वसन्ती, as the augment न् is *necessarily* taken by the roots of the 1st and 4th conj. before the pres. p. fem. उपलप्स्यसे —2nd fut. of लभ् (1. A.) with उप ।

P. 17, l. 10. समयेन—संविदा. *Vide* p. 2, l. 11. । उत्सहे—अभिलषामि, शक्नोमि । वीरान् प्रजनयतीति वीरप्रजायिनी—वीरसूरित्यर्थः ।

P. 17, l. 11. भुंजीयां. This looks like a hybrid form between *Parasm.* and *Atm.* The Paras. form would be भुज्यां, and the Atm. भुंजीय ।

P. 17, l. 12. प्रभाषेयं should be प्रभाषेय, as भाष् is 1. A. । कथंचन—कदापि ।

P. 17, l. 13. प्रार्थयेत् should be प्रार्थयेत, as अर्थ् with प्र is 10. A. । दण्डं अर्हतीति दण्ड्यः । पुमान् nom. sing. of पुंस् ।

P. 17, l. 14. अहं is unnecessary, the nom. being expressed by the suffix in पश्येयं ।

P. 17, l. 15. The Mb. reading of this line is— यद्येवमिह वत्स्यामि त्वत्सकाशे न संशयः ।

P. 17, l. 16. अतः— adv. =अस्मात् । अन्येन प्रकारेण—अन्यथा । वर्तते should be वर्तेत ।

P. 17, l. 18. दिष्टया— *indec.* (strictly the instr. sing. of of दिष्टि)— fortunately, how fortunate. The verb वर्धते is understood after the nom. व्रतं ।

P. 17, l. 21. दवस्य रूपं अस्याः देवरूपिणी. Strictly speaking, this word should be देवरूपा । *Vide* note on परममन्युमान्, p. 6, l. 1. "A सैरन्ध्री was a serving woman of a superior order, retained more as a companion than as a maid servant. She would undertake no kind of menial labor, the offices em-

ploying her being the making of floral wreaths, the preparation of sandal paste, the binding of braids, and generally to attend to the toilette of the queen or her daughter. Regarding food and treatment, serving women of this class were treated almost as equals. They were like the bed-chamber women of the royal households of Europe."

P. 17, l. 22. तुलया सम्मितं तुल्यं । तस्य भावः तुल्यता ।

P. 17, l. 23. परमं यथा भवति तथा संहृष्टा—परमसंहृष्टा.

P. 17, l. 24. परिवारिता— p.p. of वृ (10. U.) with परि.

P. 17, l. 25. This chapter is entitled दमयन्तीचेदिराजगृह-वास. (The residence of *Damayantí* in the palace of the king of the *Chedis*).

P. 18, l. 3. दावः (written also दवः) wild fire, forest conflagration. दह्यन्तं should be दहन्तं, as दह् is 1. P. गहन— impenetrable.

P. 18, l. 4. मध्ये—दावस्येति शेषः । भूतस्य—जन्तोः ।

P. 18, l. 5. अभिधाव—शीघ्रमेहि । उच्चैः— adv. Aloud । असकृत् *adv.* modifying शुश्राव in the previous line.

P. 18, l. 6. मा भैः. should be मा भैषीः, अभैषीः being 2nd sing. *Aor.* of भी (3. p.). The initial augment अ is dropped when the negative particle मा is used.

P. 18, l. 7. नागानां (सर्पाणां) राजा नागराजः । तं नागराजं । (राजन् at the end of Tat. comp. becomes राज) So नागराजानं should be नागराजं । शयान— pres. p. of शी 2. A. अकुण्डलः कुण्डलः सम्पद्यमानः कृतः कुण्डलीकृतः— formed into a ring or coiled.

P. 18, l. 8. प्रबद्धः अंजलिः येन सः प्रांजलिः । वेपमान— quivering.

P. 18, l. 9. विद्धि. Inpera. 2nd sing. of विद् (2. P.), another form of the same word being विदांकुरु. नाग is a fabulous

serpent-demon, having the face of a man and the tail of a serpent, and said to inhabit the पाताल। कर्कोट or कर्कोटक is one of eight principal cobras that support the earth, तक्षक and कुमुद are other serpents.

P. 18, l. 10. प्रलब्धः—वंचितः। नरस्य इदं नारं (सुखं) तत् तदातीति नारदः—a celebrated देवर्षि, one of the ten mind-born sons of *Brahma.*

P. 18, l. 11. मन्युना (कोपेन) परीतः (व्याप्तः, आविष्टः)—मन्युपरीतः। मनोर्जाताः मनुजाः तेषां अधिपः—मनुजाधिपः।

P. 18, l. 12. The execration pronounced by नारद is given in this line; and its expiry is fixed in the next. स्थावर—stationary, immovable, as opp. to जंगम।

P. 18, l. 13. नेता— 1st fut. of नी. This should be नयति, inasmuch as the pres. tense should be used in the subordinate clause after the indec. यावत्। तत्र—यत्र त्वां नेष्यति इत्यर्थः। मोक्ष्यासे—If this were taken as 2nd fut. of मुच्, (active), the abl. पापात् should be in the acc. It would therefore be better to correct the word into मोक्ष्यसे, (pass. pres. of मोक्ष् (1. P.).

P. 18, l. 14. शक्तोऽस्मि—शक्नोमि। पदात्पदं—किंचित्पदमपि। विचलितुं—अपसर्तुं।

P. 18, l. 15. उपदेक्ष्यामि—2nd fut. of दिश् (6. P.) with उप। त्रातुमर्हति. *Vide* note on p. 2, l. 8.

P. 18, l. 16. पन्नग. *Vide* note on p. 13, l. 11.

P. 18, l. 17. लघुः—अल्पप्रमाण, सुखवाह्य।

P. 18, l. 18. अंगौ (हस्ते) प्राधान्येन तिष्ठतीति अंगुष्ठः। सः परिमाणं अस्य—अंगुष्ठमात्रः स एव अंगुष्ठमात्रकः।

P. 18, l. 19. दावेभ्यः विवर्जितः दावविवर्जितः।

P. 18, l. 20. आकाशदेशः—अनावृतप्रदेशः । कृष्णं वर्त्म यस्य सः कृष्णवर्त्मा—fire, so called because his path is black with smoke and soot.

P. 18, l. 21. उत्सृष्टुं (भूमौ निक्षिप्तुं) कामः यस्य सः उत्सृष्टुकामः *Vide* note on p. 8, l. 6.

P. 18, l. 22. पदानि—the distance to be walked is in the acc. case.

P. 18, l. 23. महान्तौ बाहू यस्य सः—महाबाहुः । परम्—उत्कृष्टं ।

P. 18, l. 24. आरब्धं. This word which means 'begun' is used for the perf. p. आरब्धवन्तं or for the pres. p. आरभमाणं ; for the participle should be in the active voice. दशानां पूरणं दशमं । When *Nala* began to count his steps, he began to say एकं, द्वे, त्रीणि...., दश ; but the last word, being the impera. 2nd sing. of दंश (दश्) 'to bite,' the serpent, which had felt a delicacy in biting the king without being commanded to do so, construed it to be a command, and bit him accordingly. In fact, he requested *Nala* to take him a few more steps and to count the steps, in order that he might be given a pretext for biting him.

P. 18, l. 25. दष्ट—p.p. of दंश् (1. P.) अन्तरधीयत pass. imperf. of धा with अन्तर्— was concealed from view.

P. 19, l. 1. तस्थौ—Perf. of स्था (1. P.) । विकृतं—विकृतिं गतं ।

P. 19, l. 2. स्वस्य रूपं—स्वरूपं । तत् धारयतीति स्वरूपधारी । Another reading has स instead of च ।

P. 19, l. 4. अन्तर्हित— p.p. of धा with अन्तर् । विद्युः——pot. 3rd pl. of विद् (2. P.)—जानीयुः । इति—हेतोः is understood after this word.

P. 19, l. 5. निकृतः—वञ्चितः । दुःखेन— The instrumental shows consequence.

P. 19, l. 6. ममेदं मदीयं । सः—कलिरित्यर्थः । दुःखं —adv. miserably.

P. 19, l. 7. संवृतैः—अवलिप्तैः, आच्छादितैः । गात्रैः—अङ्गैः । विमोक्ष्यति should be विमुंचति. *Vide* note on p. 18, l. 13.

P. 19, l. 9. नास्ति आगः (अपराधः) यस्मिन् सः अनागाः । न अर्हतीत्यनर्हः । तानि दुस्तराणि दुःखान्यनुभवितुं अनर्ह इत्यर्थः ।

P. 19, l. 10. असूययित्वा —*caus.* indec. p. of the Den. root असू (U.), which takes the suffix य before the terminations. Pres. असूयति,—ते । असूययित्वा modifies कृता । रक्षा—रक्षणं । भवतः—gen. sing. ।

P. 19, l. 11. दंष्ट्राः (fangs) एषां सन्तीति दंष्ट्रिणः । तेभ्यः—दंष्ट्रिभ्यः an. abl. agreeing with भय । शत्रुतः—शत्रुभ्यः (abl.)

P. 19, l. 12. ब्रह्माणाश्च ते ऋषयश्च ब्रह्मर्षयः । भविता—1st fut. of भू । प्रसादः—अनुग्रहः ।

P. 19, l. 13. विषं निमित्तं यस्याः सा—विषनिमित्ता ।

P. 19, l. 16. वेद—pres. 3rd sing. of विद् (2. P.), another form of it being वेत्ति । निपुणस्य भावः नैपुणं । अक्षाणां नैपुणं अक्षनैपुणं । Another reading is स हि चैवाक्षनैपुणः ।

P. 19, l. 17. हृदयं—The secret science. दाता—1st fut. of दा. (3. U.) । अश्वहृदयेन. The instrumental denotes the object of exchange (विनिमय).

P. 19, l. 18. इक्ष्वाकूणां कुलं—०कुलं । तस्माज्जातः—०कुलजः ।

P. 19, l. 19. अक्षान् जानातीति अक्षज्ञः । योक्ष्यसे— pass. 2nd fut. of युज् (7. U.)—'will be united.'

P. 19, l. 20. समेष्यसि—2nd fut. of इ (2 p.) with सं । संगीमष्यसे। दारैः— दार is always m. pl. — wife । कृथाः— The initial augment अ is dropped after the negative particle मा । अकृथाः— Aor. (Atm.) 2nd sing. of कृ ।

P. 19, l. 21. स्वं स्वरूपं is tautological. A better reading in the Mb. is स्वंरूपं for स्वरूपं and त्वं for स्वं । इच्छेथाः should be इच्छेः, as इष् (इच्छ्) is *Parasm.*

P. 19, l. 22. संस्मर्तव्यः &c.— मां संस्मरेत्यर्थः । निवासयेः should be निवासयेथाः, in which case it can be taken as the caus. of वस् (2. A.) with नि 'to put on.' Or the caus. may be removed, and the potential of the simple root, निवसीथाः will do. The potential mood expresses 'command.'

P. 19, l. 24. दिवि भवं दिव्यं । वाससां युगं—वासोयुगं ।

P. 20, l. 1. कुरूणां गोत्रापत्यं पुमान् कौरवः—A family name which was indifferently applied to the *Pándavas* and the *Kauravas*, but which was subsequently used with reference to the sons of धृतराष्ट्र ।

P. 20, l. 2. अन्तरधीयत—The pass. form is unnecessary, as the serpent was the active agent in vanishing. अन्तरधत्त would be better.

P. 20, l. 3. This chapter is entitled नलकर्कोटकसंवाद (The dialogue between *Nala* and *Karkotaka*).

P. 20, l. 5. अन्तर्हित — p.p. of धा 3. U. with अन्तर् 'to conceal oneself from view.' नागे —loc. abs.

P. 20, l. 6. प्राविशत्. Imperf. of विश् with प्र. Aor. प्राविक्षत् । दशानां पूरणं दशमं । अहनि —loc. sing. of अहन् (n), the other form being अन्हि.

P. 20, l. 7. उपातिष्ठत् *Vide* note on p. 5, l. 13. If the word mean 'approached,' the Atm. form उपातिष्ठत would be preferable.

P. 20, l. 8. वाहनं—from the caus. of वह्, 'making convey.' Here driving, as a horse. युक्तः—set or appointed.

P. 20, l. 9. अर्थानां कृच्छ्राणि (difficulties) अर्थकृच्छ्राणि। निपुणस्य भावाः नैपुणानि तेषु नैपुणेषु। The abstract noun 'skill' is used to denote various acts of skill.

P. 20, l. 10. संस्कारः— from कृ 8 U. with सं। After the prefix सं the root कृ takes the initial augment स्, when it means 'to decorate,' 'to give efficacy,' &c. संस्कारः— making ready, cooking (as of food). । अन्यैः is used for the abl. अन्येभ्यः।

P. 20, l. 11. शिल्पानि–कलाः. There are 64. कलाः। *Vide* शुक्रनीति, ch. iv, Sec. 3, *verses* 67-103 दुःखेन कर्तुं शक्यं—दुष्करं। यानि and यत् in this line require तानि and तत् which are included in the word सर्वं in the next line.

P. 20, l. 12. भरस्व—2nd sing. impera. of भृ (1.3. U.).

P. 20, l. 14. भद्रं—मंगलं, क्षेमं; अस्तु इति शेषः।

P. 20, l. 15. शीघ्रं च तत् यानं च शीघ्रयानं। विशेषतः—विशेषेण, particularly. ध्रियते—pass. pres. of धृ (10 U.). Aor.: अधारि.

P. 20, l. 16. आतिष्ठ—from स्थ (1. U.) with आ. 'To have recourse to.' योगः—course, means. हयाः— अश्वाः।

P. 20, l. 17. भवेयुः— 3rd pl. pot. of भू। अश्वानां अध्यक्षः (master, controller) —अश्वाध्यक्षः—मन्दुराध्यक्ष इत्यर्थः। अधि-

गतः अक्षं (इन्द्रियं, व्यवहारं वा)—अध्यक्षः lit. perceptible to the senses. शताः should be शतानि ; for शत is always *n.*

P. 20, l. 18. उपस्थास्यतः—3rd *du.* 2*nd* fut. of स्था with उप । उपस्थास्येते would be better. *Vide* note on l. 7. जीवल—name of the controller of the stables, the incumbent before the arrival of वार्ष्णेय from the *Nishadhas.*

P. 20, l. 19. सार्धं—सह । मयि—मत्समीपे । ह्रस्वौ बाहू यस्य सः बाहुकः (क is diminutive.)

P. 20, l. 22. वार्ष्णेयश्च जीवलश्च वार्ष्णेयजीवलौ—ताभ्यां सहितः सहवार्ष्णेयजीवलः । Note.— सह in the body of a Bah. comp. become *optionally* स.

P. 20, l. 23. अनुचिन्तयन्—अनुस्मरन् ।

P. 20, l. 24. सायं सायं—(The reduplication of the word has the sense of 'every' 'without any exception.), every evening. जगाद— perf. of गद् (1. P.) 'to speak,' 'to recite.'

P. 21, l. 1. क्षुत् (f) च पिपासा च क्षुत्पिपासे ताभ्यां आर्ता (पीडिता)—क्षुत्पिपासार्ता। तपस्विनी—दीना, अनुकंप्या ।

P. 21, l. 2. मन्दः— dull-witted, weak-brained. Thereby *Nala* refers to himself. उपतिष्टाति 1. U.—waits upon, serves. आसाद्य—अभिगम्य.

P. 21, l. 3. एवं—इत्थं ।

P. 21, l. 4. शुच् being (1. P.), शोचासे should be शोचसि । श्रोतुं इच्छामि— one word for these would be शुश्रूषे ।

P. 21, l. 5. मन्दा प्रज्ञा यस्य सः मन्दप्रज्ञः ।

P. 21, l. 6. बहुमता—पूजिता, आदृता, सेविता । अत्यन्तं दृढं दृढतरं । वचः—आसीदित्यनने अन्वयः । इदानीं तद्वचः दार्ढ्यरहितं जातं इत्यर्थः ।

P. 21, l. 7. अर्थेन—कारणेन, हेतुना। व्ययुज्यत— pass. imper. of युज् (7 U.) with वि. Aor. व्ययोजि।

P. 21, l. 8. विप्रयुक्तः— वियोजितः। मन्दः आत्मा (स्वभावः) यस्य सः मन्दात्मा। न सुखं असुखं (दुःखमित्यर्थः) तेन पीडितः।

P. 21, l. 9. दह्यमान— pass. pres. p. of दह्। दिवारात्रं. *Vide* note on दिवानिशं, p. 17, l. 1. तन्द्रा (sleepiness) संजाता अस्य तन्द्रितः। न तन्द्रितः—अतन्द्रितः। अतन्द्रल is another form of the same word।

P. 21, l. 10. निशा एव कालः—निशाकालः। स्मरंस्तस्याः—स्मरन् तस्याः। स्म here is unnecessary, as गायति denotes the present tense.

P. 21, l. 11. सर्वां—कृत्स्नां। क्वचित् —By this he means अयोध्यायां। किंचन—something, meaning thereby, अश्वाध्यक्षत्वं।

P. 21, l. 12. न अर्हतीति अनर्हः। दुःखानां इति शेषः। दुःखं—misery, obj. of अनुस्मरन्.

P. 21, l. 13. कृच्छ्रेऽपि—तस्य संकटे जाते सत्यपीत्यर्थः। वने—वनं would be better.

P. 21, l. 14. अल्पं पुण्यं यस्य सः अल्पपुण्यः। दुःखेन कर्तुं शक्यं दुष्करं— difficult of accomplishment. A similar idea appears in the सुन्दरकाण्ड of the Rámáyana : दुष्करं कुरुते रामो हीनोयदनया प्रभुः।

P. 21, l. 15. एका—एकाकिनी। मार्गाणां अनभिज्ञा—मार्गज्ञान-रहिता। तथा (तस्याः स्थितेः) उचिता—तथोचिता। न तथोचिता—अतथोचिता।

P. 21, l. 16. क्षुत्पिपासाभ्यां परीतान्यंगानि यस्याः सा—०परी-तांगी। यदि सा जीवति तज्जीवनं दुष्करमित्यर्थः।

P. 21, l. 17. The following appears in the Mb. before this line: श्वापदाचरिते नित्यं वने महति दारुणे। इत्येवं—tautological; इति or एवं will do.

P. 21, l. 18. न ज्ञातः—अज्ञातः। अज्ञातश्चासौ वासश्च अज्ञात-वासः। तं—अज्ञातवासं. This is the cognate object. of the next word न्यवसत्। निवेशनं—गृहं।

P. 21, l. 19. This chapter is called नलविलाप. (The wailing of *Nala*).

P. 21, l. 21. हृतं राज्यं यस्मात्सः हृतराज्यः। राज्ञः भावः कर्म वा राज्यं। नले— loc. abs. agreeing with गते। भार्यया सहितः सभार्यः। His भार्या became the प्रेष्या of सुनन्दा and himself the प्रेष्य of ऋतुपर्ण। प्रेष्यस्य भावः प्रेष्यता। प्रेष्यतां गते—प्रेष्ये संवृत्ते।

P. 21, l. 22. द्विः जायन्त इति द्विजाः (ब्रह्मक्षत्रियविशः) अत्र ब्राह्मणाः। 'जन्मना जायते शूद्रः कर्मणा जायते द्विजः'। प्रस्थाप—यामास— caus. perf. of स्था with प्र. (1. A). The caus. forms take the Parasm. suffixes, even though the simple root be Atm., if the nom. of such root be an *animate* or *rational* object.

P. 21, l. 23. संदिदेश— आज्ञापयत्। पुष्कलं—बहु; प्रभूतं।

P. 21, l. 24. मृगयध्वं — 2nd pl. impera. of मृग् (4. P., 10. A). यूयं— This word is unnecessary, being expressed by the personal suffix of the verb.

P. 22, l. 1. वः—युष्माकं। युष्मत्सु would be better। यः—यः कश्चित्।

P. 22, l. 2. अग्रं—ब्राह्मणभोजनं। तदर्थं ह्रियंते (राजधना-त्पृथक् क्रियन्ते) इति अग्रहाराः— grants of lands given by kings to Brahmans for their maintenance. नगरेण संमितं—नगरसंमितं।

P. 22, l. 3. आनेतुं. The caus. form अनायायितुं would be better.

P. 22, l. 4. ज्ञातएव— ज्ञातमात्रः । तस्मिन् ज्ञातमात्रे— नलस्य दमयन्त्या वा वासस्थाने इति शेषः । दश *m.* शतं. *n.*

P. 22, l. 5. सर्वतो दिशं—सर्वाः दिशः इत्यर्थः ।

P. 22, l. 6. प्रपश्यन्ति—*historic* present for प्रपश्यन्ति स्म । भीमस्य पुत्री एव—०पुत्रिका । क is स्वार्थ suffix.

P. 22, l. 7. चेदीनां पुरी— चेदिपुरी । रमन्तेऽत्र जनाः इति रम्या ।

P. 22, l. 8. विचिन्वान— pres. p. (Atm.) of चि (5. U.) with वि । राज्ञो वेश्म—राजवेश्म । तस्मिन्—राजवेश्मनि ।

P. 22, l. 9. पुण्यं च तत् अहश्च पुण्याहः । अ is the final of a Tat. comp. having for its second member 'अहन्'। पुण्याहं वाचयन्ति अस्मिन् कर्मणि इति पुण्याहवाचनं. The ceremony is so called because the following request is made to the officiating priests:— पुण्याहं भवन्तो ब्रुवन्तु । सुनन्दासहिता—3 Tat.

P. 22, l. 10. प्रख्यायमान—pass. pres. p. of ख्या (2. P.) with प्र 'that which is proclaimed.' नास्ति प्रतिमा (likeness) यस्य तत् अप्रातिमं— adj. to रूपं । रूपेण- उपलक्षितां इति शेषः ।

P. 22, l. 11. विशाले अक्षिणी यस्याः सा विशालाक्षी ।

P. 22, l. 12. उपपादयन्—caus. pres. p. of पद् (4. A.) with उप—making good or establishing.

P. 22, l. 13. To fill up the blank of this line: And *Sudeva* said: 'As I saw her before, this damsel is even so at present. She looks like a lotus stalk transplanted by adverse fortune from the *Vidarbha* lake, and covered with mire in the process. Destitute of comforts and luxuries, separated from loved ones

and friends, she lives in distress supported by the hope of beholding her husband. It is a hard feat achieved by *Nala* in that he lives without succumbing to grief, though separated from such a wife. It behoves me to comfort this queen of *Nala*.'

P. 22, l. 14. उपागम्य. The Mb. has the better reading उपगम्य।

P. 22, l. 16. दयितः—प्रियः। भ्रातुः—It is not known of which of her brothers he was the friend, for दमयन्ती had three brothers दम, दान्त and दमन।

P. 22, l. 17. अन्वेष्टुं—मार्गयितुं।

P. 22, l. 18. कुशलं (welfare) अस्यास्तीति कुशली।

P. 22, l. 19. आयुः अनयोरस्तीति आयुष्मन्तौ The possessive suffix shews excellence. दीर्घायुषौ इत्यर्थः। तत्र तिष्ठतः इति तत्रस्थौ।

P. 22, l. 20. त्वत्कृते—त्वदर्थं। गतं सत्वं येषां ते गतसत्वाः।

P. 22, l. 21. अन्वेष्टारः—nom. pl. of अन्वेष्टृ। शतं शतं—शतशः। शतसंख्याका इत्यर्थः।

P. 22, l. 23. पर्यपृच्छत should be पर्यपृच्छत्, पृच्छ् being 6. P.। क्रमेण—क्रमशः. In the order of their nearness.। स्वकान्—स्वान्। अक is a स्वार्थ suffix, added to a pronoun.

P. 22, l. 24. भृशं—अत्यर्थं, अधिकं। शोककर्शिता. 3. Tat.

P. 22, l. 25. सहसा—unexpectedly, प्रतीक्षणं अन्तरेण। द्विजानां द्विजेषु वा उत्तमः द्विजोत्तमः।

P. 23, l. 1. रुदन्ती. Another form of this word is रुदती, pres. p. (Parasm.) of roots of a conjugation other than 1st and 4th *optionally* take the augment न् in the fem.

P. 23, l. 2. एकान्तं—विविक्तप्रदेशः।

P. 23, l. 3. जनित्री —mother । रुदते — रुद् being 2. P. रोदिति is the proper form. Another reading has रुदती (pres. p.).

P. 23, l. 4. वेत्थ—2nd sing. pres. of विद्, another form being वेत्सि । This word is used for the impera· विद्धि। यदि मन्यसे—यद्यनुमोदसे ।

P. 23, l. 5. चेदीनां पतिः चेदिपतिः ।

P. 23, l. 6. यत्र.—The word तत्र required by this word is understood.

P. 23, l. 7. आनाय्य—Caus. indec. p. of नी with आ The part. of the simple root, आनीय will do, the idea of causation not being required in construing the passage.

P. 23, l. 8. भावोऽस्या अस्तीति भाविनी— a well-bred woman.

P. 23, l. 9. ज्ञातिभ्यः—abl. भ्रष्टा — वियुक्ता । भर्तुः— also abl. । वामे लोचने यस्याः सा —वामलोचना ।

P. 23, l. 10. विदिता —p.p. of विद् 2. P; ज्ञाता । विप्रः—ब्राह्मणः । एवंगता—अनेन प्रकारेण दौर्गत्ये वर्तमाना । सती—पतिव्रता ।

P. 23, l. 11. त्वत्तः—indec. = त्वत् (abl. sing. of युष्मत्)। अशेषतः—कार्त्स्न्येन ।

P. 23, l. 12. तत्वेन —तथ्येन, सत्यं (adverbial in significance). पृच्छन्त्याः—gen. sing. of pres. p. of पृच्छ् । देवस्य रूपं इव रूपं यस्याः सा —देवरूपिणी । Strictly speaking, देवरूपां would be better. देवरूपिणीं आचक्ष्व—देवरूपिणी वृत्तान्तं आचक्ष्वेत्यर्थः ।

P. 23, l. 14. सुखं यथा भवति तथा उपविष्टः—सुखोपविष्टः । आचष्टे—historic pres. for आचष्ट । यथातथं—actual facts.

P. 23, l. 15. This chapter is called दमयन्तीसुदेवसंवाद. (The dialogue between *Damayantí* and *Sudeva.*)

P. 23, l. 17. विदर्भाणां राजा विदर्भराजः । धर्मे (स्थापितः) आत्मा यस्य सः धर्मात्मा । महती द्युतिर्यस्य सः महाद्युतिः ।

P. 23, l. 18. कल्याणी—भद्रा । विश्रुता—प्रसिद्धा ।

P. 23, l. 19. तु in this line means 'and' and not 'but.' वीरसेनसुतः—6 Tat.

P. 23, l. 20. पुण्यः श्लोकः यस्य स पुण्यश्लोकः । धीः अस्यास्तीति धीमान् । (The possessive suffix denotes प्रशंसा, excellence.) धी is derived from ध्यै (1. P.) Pres. ध्यातति.

P. 23, l. 21. भ्रात्रा—पुष्करनाम्ना । मह्याः पतिः महीपतिः

P. 23, l. 22. सार्धं—सह । प्राज्ञायत—pass. imperf. of ज्ञा with प्र. 'was not known.' The form in the present tense, प्रज्ञायते would be better, as सुदेव was ignorant of the whereabouts of *Nala* at the time he was narrating the life of *Damayantí* to the queen-mother of the *chedis.* कर्हिचित्—At any time. This word usually appears with the negative न.

P. 23, l. 23. ते वयं—भीमप्रहिताः विप्राः ।

P. 23, l. 24. आसादिता—दृष्टा, अधिगता । पुत्रस्य (चेदिराजस्य) निवेशनं—०निवेशनं ।

P. 24, l. 1. भ्रुवोः—from भ्रू (f.) cognate with the Eng. word 'brow.' । सह जातः—सहजः । पिप्लुः—तिलकः, a mole. उत्तमः—श्लाघ्यः ।

P. 24, l. 2. श्यामा—यौवनमध्यस्था । पद्मस्य संकाशः (सदृशः) —पद्मसंकाशः । अन्तर्हितोपि मया लक्षितः इत्यन्वयः ।

P. 24, l. 3. संवृतः—आच्छादितः । छन्नः—adj. to चन्द्रमाः p.p. of छद् (10. U.), another form being छादित । अभ्रेण (n.) —मेघेन ।

P. 24, l. 4. चिन्हं—अंकं। विभूतिः (f)—ऐश्वर्य्यं । विभूत्यर्थं चिन्हभूतः—ऐश्वर्यसूचकं चिन्हमित्यर्थः । धात्रा—ब्रह्मणा, वेधसा । विनिर्मितः—p.p. of मा 3 A. with वि and निर्; located.

P. 24, l. 5. नश्यते. The Atm. form is incorrect. It should be नश्यति. With a great deal of straining, the line has to be construed thus :—Her beauty, though covered with dirt, does not perish. The Mb. has दृश्यते instead of नश्यते । Adopting that reading, we construe it thus : Being covered with dirt, her loveliness is not visible. समाचित—p.p. of चि (5. U.) with सं and आ ; 'encrusted, increased.'

P. 24, l. 6. असंस्कृत—not washed, unembellished. अभिव्यक्तं —adv. manifestly. The meaning is : Though not burnished, it shines manifestly. The reading in the Mb. अपव्यक्तं is better ; अपगता व्यक्तिः यस्मिन् कर्मणि यथा तथा—faintly.

P. 24, l. 7. च is understood after the 2nd अनेन । सूचिता—व्यक्ता ।

P. 24, l. 8. लक्षिता—दृष्टा । निभृतः—concealed. उष्मन् (m.) । सूचितः is understood after उष्मणा । यथा निभृतः अग्निः उष्मणा सूचितः सन् लक्षितः भवति तथा इयं अनेन पिप्लुना लक्षितेत्यर्थः ।

P. 24, l. 10. तस्या is a misprint for तस्य, adj. to सुदेवस्य ।

P. 24, l. 11. शोधयामास—क्षालयामास । विप्लुप्राच्छादनं is a misprint for पिप्लुप्रच्छादनं । पिप्लुं प्रच्छादयतीति पिप्लुप्रच्छादनं । पिप्लोरावरणमित्यर्थः ।

P. 24, l. 12. अपकृष्टेन मलेन—मले अपकृष्टे सति इत्यर्थः। मलापकर्षणाद्व्यरोचत इत्यर्थः।

P. 24, l. 13. विगतानि अभ्राणि यस्मात् तत् व्यभ्रं—(cloudless) adj. to नभः। निशां करोति इति निशाकरः—The moon.

P. 24, l. 15. रुदन्ती च रुदन्ती च रुदन्त्यौ। The first रुदन्ती is adj. to सुनन्दा and the 2nd to राजमाता। मुहूर्तमिव—इव means 'nearly.'

P. 24, l. 16. शनकैः=शनैः। The स्वार्थ suffix is added to the body of an adv. as also to that of a pronoun, the addition being made, after the last of the vowels.

P. 24, l. 17. भगिन्याः (स्वसुः) दुहिता (सुता)।

P. 24, l. 18. महान् आत्मा यस्य सः महात्मा।

P. 24, l. 19. दश अर्णांसि (उदकानि) येषु ते दशार्णाः (Note—अर्णस् becomes अर्ण in the comp.) lit. The *Decab*, like the *Doab*, the *Punjab*। दशार्णानां अधिपतिः दशार्णाधिपतिः। शोभनं दाम यस्य सः सुदामा. lit. lovely-wreathed. चारु दर्शनं यस्याः सा—चारुदर्शना।

P. 24, l. 20. सा—मम भगिनी। पुनः has the force of 'and' and not 'again.'

P. 24, l. 22. गेहं—गृहं। अस्तु is understood after मम।

P. 24, l. 23. ईश्वरस्य भावः ऐश्वर्यं—धनं। The words सर्वं and एतत् are understood before ऐश्वर्यं। तव—अस्त्विति शेषः।

P. 24, l. 24. प्रहृष्ट—आह्लादित।

P. 24, l. 25. भगं—(the characteristics or the property of the parents) अस्यां विद्यत इति भगिनी। मातृभगिनीं—मातृष्वसारं।

P. 25, l. 1. ज्ञायमान—pass. pres. p. of ज्ञा. (9. U). अभ्युषिता— The nom. अहं is understood। सुखं—adv.

P. 25, l. 2. सर्वाश्च ते कामाश्च सर्वकामाः। सुविहिता—तर्पिता। रक्ष्यमाणा—pass. pres. p. of रक्ष् 1. P., गोप्यमाना.

P. 25, l. 3. सुखात् सुखतरं—इतः पूर्वं सुखं अभूत्। इदानीं सुखतरो भवेदित्यर्थः। अत्यन्तं सुखं सुखतरः।

P. 25, l. 4. चिरं विप्रोषिता (p.p. of वस् with वि and प्र) —चिरविप्रोषिता—exiled for a long time. मातः— voc. sing.

P. 25, l. 5. हि—यस्मात्, for। वसतः—3rd du. pres. of वस्। तत्र—कुण्डिनपुरे।

P. 25, l. 6. विहीन—p.p. of हा (3. P). with वि. 'to abandon'। मया—विहीनौ इत्यनेन अन्वयः। कथं—वर्तेते इति शेषः।

P. 25, l. 7. कर्तुं इच्छसि—चिकीर्षसि। कर्तुं—आचरितुं, अनुष्ठातुं। इह—अस्मिन् विषये।

P. 25, l. 8. यातुमिच्छामि—यियासामि। यान्त्यनेनेति यानं—वाहनं।

P. 25, l. 9. बाढं— adv., expressing अंगीकार or assent। मातुः स्वसा—मातृष्वसा. Another form of this word is the अलुक् समास—मातुःष्वसा, where the स् of the 2nd member becomes a lingual.

P. 25, l. 10. बलेन—सैन्येन। अनुमते—अनुज्ञायां। स्थिता सती इति शेषः।

P. 25, l. 11. प्रास्थापयत्--*Vide* note प्रस्थापयामास. नरैः उह्यत इति नरवाहि, adj. to यानं in the next line. A palanquin, a litter.

P. 25, l. 12. भरतेषु श्रेष्ठः—भरतश्रेष्ठः। श्रेष्ठ is the superl.

of प्रशस्य, which becomes श्र before the superl. suffix इष्ठ. अन्नं च पानं च अन्नपाने परिच्छदौ (Necessaries for travelling) यस्या : सा अन्नपानपरिच्छदा. The Mb. has स्वन्नपानपरिच्छदा —अन्नं च पानं च परिच्छदाः (garments) च अन्नपानपरिच्छदाः। शोभनाः अन्नपानपरिच्छदाः यस्याः सा — स्वन्न........च्छदा ।

P. 25, l. 13. न चिरात्—शीघ्रं । पुनः— This word implies that she had once gone to the country of the *Vidarbhas*, after her birth in her maternal grandfather's house. अगमत् —Aor. of गम्.

P. 25, l. 14. बान्धुजन. This is a noun of multitude.

P. 25, l. 15. बन्धव एव बान्धवा—स्वार्थप्रत्ययः । दारकौ—कुशलिनौ इति शेषः ।

P. 25, l. 16. माता च पिता च पितरौ or मातापितरौ । कुशलिनौ इति शेषः । सखीजनं—कुशलिनं इति शेषः ।

P. 25, l. 17. देवा एव देवताः । स्वार्थप्रत्ययः । देवताः—acc. pl. ।

P. 25, l. 18. परेण—उत्कृष्टेन । विधि—a ritual, a rule of action.

P. 25, l. 19. अतर्पयत्—caus. imperf. of तृप् (4. P.) Aor. अततर्पत् । अप्रीणात्, तोषयामास । गवां सहस्रं गोसहास्रं ।

P. 25, l. 20. द्रविणं—धनं ।

P. 25, l. 21. व्युष्टा— (p.p. of वस् 1. P. with वि). This word should be व्युषिता, वस् being a सेट् root. भामः (splendor) अस्या अस्तीति भामिनी—a beautiful young woman.

P. 25, l. 22. विश्रान्ता—विगतक्लमा । मातरं is the indirect, and वचनं, the direct obj. of अब्रवीत् ।

P. 25, l. 24. मां....जीवन्तीं—अहं जीवेयं इति इच्छसि चेत् । मातः—voc. । सत्यं—adv. 'truly' or noun meaning truth.

P. 25, l. 25. नरेषु वीरः नरवीरः । चैतस्य. The Mb. has वैतस्य । यत should be यतस्व, यत् (1st conj.) being Atm.

P. 26, l. 1. भृशं (अत्यन्तं) दुःखिता—भृशदुःखिता ।

P. 26, l. 2. बाष्पेणापिहिता. This is made up of two words, बाष्पेण अपिहिता । अपिहिता—p.p. of धा with अपि. The prefix अपि before this root generally loses its अ and the word appears as पिहिता in general usage. अपिहिता—तिरोहित-दृष्टिरित्यर्थः । न उत्तरं (प्रतिवचनं) ।

P. 26, l. 3. सा अवस्था यस्याः सा तदवस्था । अन्तःपुरं is by metonomy used for अन्तःपुरजनाः ।

P. 26, l. 4. हाहाभूतं—हाहाशब्दयुतं । अतीव—अत्यन्तं ।

P. 26, l. 5. भार्या—स्वस्येति शेषः ।

P. 26, l. 7. अपकृष्य—दूरीकृत्य, विहाय । उक्तवती—perf. p. of वच् .

P. 26, l. 8. प्रयतन्तु should be प्रयतन्तां, यत् being 1. A. । प्रेष्याः—सेवकाः ।

P. 26, l. 9. प्रदेशितः—caus. p.p. of दिश् with प्र । The idea of causation is not required for the sense, so that the p.p. of the simple root, प्रदिष्टः (being counselled) will do. वशे (स्वाधीने) वर्तन्त इति वशवर्तिनः ।

P. 26, l. 10. नलमार्गणे—नलान्वेषणे । इत्युक्ता is understood after this word.

P. 26, l. 11. नियोगात्—आज्ञया ।

P. 26, l. 12. अथो— indec. = अथ । सृत्वा—उपसृत्य, तस्याः समीपं गत्वा । प्रस्थितास्मेत्यथाब्रुवन्—स्म should be in the pres. tense as स्मः । The reading should be (वयं) प्रस्थिताः स्म इति अब्रुवन । अथ is redundant.

P. 26, l. 13. सर्वाणि च तानि राष्ट्राणि च सर्वराष्ट्राणि । वचः—obj. of ब्रूयास्त in the next line.

P. 26, l. 14. ब्रूयास्त—Bened. 2nd pl. of ब्रू. The benedictive form is used for the impera. ब्रूत । जनसंसत्सु—जनगोष्ठीषु, जनसमूहेषु ।

P. 26, l. 15. कितव—वंचनाचतुर, अक्षदेविन्। मम agrees with वस्त्रार्धं ।

P. 26, l. 16. विपिनं—वनं । अनुरक्तां—अनुरागवतीं ।

P. 26, l. 17. समादिष्टा—संदिष्टा, आज्ञप्ता । त्वया इति शेषः । तथा आस्ते । त्वां प्रतीक्षित इति त्वत्प्रतीक्षणी ।

P. 26, l. 18. दह्यमाना— pass. pres. p. of दह् । अभिसंवृता—संवीता, प्रावृता ।

P. 26, l. 20. प्रसादं कुरु—प्रसीद, प्रसन्नो भव । वदस्व should be वद, वद् being parasm. प्रतिवाक्यं वदस्व—प्रतिब्रूहि ।

P. 26, l. 21. वक्तव्यं—भवाद्भिरिति शेषः । कृपां—दयां । यथा कृपां कुर्यात् तथा वक्तव्यं इत्यर्थः ।

P. 26, l. 22. धूयमानः— pass. pres. p. of धू. (1, 5, 9, 10 U.). । हि—यस्मात्, for instance.

P. 26, l. 23. ब्रुवाणान्—pres. p. (Atm.) of ब्रू acc. pl., adj. to वः (युष्मान्) । कश्चन stands for यः कश्चन, whoever.

P. 26, l. 24. सर्वथा—सर्वप्रकारेण, सकलोपायेन । ज्ञेयः—ज्ञातव्यः । भवद्भिरितिशेषः । वर्तते—इति ज्ञेयः इत्यर्थः ।

P. 27, l. 1. एवं वचनं—इत्यादि वचनं would be better । प्रतिवचो ब्रूयात्—प्रतिब्रूयात्, प्रतिवचनं दद्यात् ।

P. 27, l. 2. आदाय—(गृहीत्वा)—modifies the root in आवेद्यं । द्विजानां उत्तमाः द्विजोत्तमाः । The word in the text is in the voc. case.

P. 27, l. 3. The gap of this line may be thus filled up:—'You should also act with such care that no one may know the words you utter to be at my command, nor that you will come back to me; and you should also learn whether the man that answers is wealthy or poor, or destitute of power, in fact all about him.'

P. 27, l. 5. मृगयितुं—Inf. of pur. of मृग् (10 U.). अन्वेष्टुं इत्यर्थः । व्यसनानि (दुःखानि) अस्य, सन्तीनि व्यसनी । तं—व्यसनिनं । तथा—दमयन्त्या उपदिष्टेन प्रकारेण ।

P. 27, l. 6. To fill up the gap of this line:—And the Brahmans searched for him in cities, kingdoms and villages, and hermitages of ascetics and places inhabited by cowherds; and wherever they went, they recited the speeches that *Damayantí* had directed them to do.

P. 27, l. 7. This chapter is entitled नलान्वेषन (The search for *Nala*).

P. 27, l. 9. कालस्य—अनन्तरं इति शेषः । पर्णानि अत्तीति पर्णादः lit. one that lives on the leaves of trees.

P. 27, l. 10. प्रत्येत्य—प्रतिनिवृत्य, having returned. नगरं—कुण्डिनमित्यर्थः ।

P. 27, l. 11. मृगयाणेन should be मृगयमाणेन । आन in मृगयाण shows *habit*. Habitually seeking. दमयन्ती—voc.

P. 27, l. 12. न योद्धुं शक्या—अयोध्या । भाङ्गासुरि—भंगासुरस्य अपत्यं पुमान् भांगासुरिः । भंगासुर is the name of an ancestor of ऋतुपर्ण । उपस्थितः—was sought. भाङ्गासुरिसमीपं अगममित्यर्थः ।

P. 27, l. 13. श्रावितः—caus. p.p. of श्रु (5 U.); 'was made to hear.' । तव इदं—त्वदीयं । महान्तः जनाः यस्याः सा महाजना । तस्याः संबुद्धिः महाजने—बन्धुमति ।

P. 27, l. 14. महान् भागः यस्य सः महाभागः—highly fortunate । यथोक्तं—त्वयेति शेषः । वरः वर्णः यस्याः सा वरवर्णिनी. A fair complexioned lady or a high-principled woman.

P. 27, l. 16. परिषादि (f.) भवः पारिषदः—a member of an assembly । भाष्यमाणः—pass. pres. p. of भाष् (1. A). उक्तः इत्यर्थः । मया+असकृत् (अनेकवारं) इति पदच्छेदः । अपि is understood after भाष्यमाण ।

P. 27, l. 17. अनुज्ञातं—दत्तानुज्ञं । विगताः जनाः यस्मात् तत् विजनं तस्मिन् विजने—in solitude.

P. 27, l. 18. नाम, नामतः is tautological. Either of these words will do. नामतः—नाम्ना । पुरुषः—सेवकः

P. 27, l. 19. नराणां इन्द्रः—नरेन्द्रः । सूतः—सारथिः । विकृतं रूपं यस्य सः विरूपः । ह्रस्वौ वाहू यस्य सः—ह्रस्ववाहुकः । The suffix क is not *necessary*, and so ह्रस्वबाहुः may be used.

P. 27, l. 20. शीघ्राणि च तानि यानानि च शीघ्रयानानि । कुशलः—समर्थः । मिष्टं (dainty food) करोतीति मिष्टकर्ता मिष्टान्नस्य पाचकः । भोजने should be भोजनाय, भोजनार्थं ।

P. 27, l. 21. विनिःश्वस्य—Indec. p. of श्वस् 2. P. with वि and निस्, 'having sighed' । वहुशः—असकृत् । पुनःपुनः—अभीक्ष्णं ।

P. 27, l. 22. मां is the indirect, and कुशलं (welfare), is the direct object of द्रष्टुं । अभाषत. Imperf. of भाष् (1. A).

P. 27, l. 23. विषमस्य भावः वैषम्यं—दौर्गत्यं । संप्राप्ताः गोपायन्ति इति पदच्छेदः । गोपायन्ति—गुप् of the 1st conj. takes आय before the conjug. sing. In the non-conjugational tenses. आय is optional. Perf. जुगोप, गोपायांचकार,—बभूव, —आस । 1st fut. गोपायिता, गोपिता, गोप्ता । Aor. अगोपायीत्, अगोपीत्, अगौप्सीत् । कुलेषु (सत्कुलेषु) प्रसूताः स्त्रियः कुलस्त्रियः ।

P. 27, l. 24. आत्मानं—obj. of गोपायन्ति in the preceding line. As the nom. is in the pl. number, it would be better if this word be आत्मनः (acc. pl.). and the next word be आत्मभिः । अत्मना. *Vide* note on p. 2, l. 2. । जितः स्वर्गः याभिस्ताः जितस्वर्गाः । ०स्वर्गाः+न is the पदच्छेद । Another reading is जितःस्वर्गः (ताभिः) । ताः जितस्वर्गाः इत्ययं सत्यः । अस्मिन् विषये संशयो नास्ति इत्यर्थः ।

P. 28, l. 1. रहिताः+भर्तृभिः is the पदच्छद । रहिताः—वियुक्ताः । क्रुध्यन्ति—from क्रुध् (4. P.). भर्तृभ्यः इति शेषः ।

P. 28, l. 2. प्राणान्—acc. pl. (always pl.). चरित्रमेव चारित्रं । स्वार्थप्रत्ययः । चारित्रमेव कवचं येषां ते चारित्रकवचाः । तान्—०कवचान्, adj. to प्राणान् । वराश्च ताः स्त्रियश्च वरस्त्रियः ।

P. 28, l. 3. विषमे तिष्ठतीति विषमस्थः । परिभ्रष्टं सुखं यस्मात्सः परिभ्रष्टसुखः ।

P. 28, l. 4. यत्—यस्मात् कारणात्, यस्मिन् विषये । तत्र—तस्मिन् विषये । क्रोद्धुमर्हति. *Vide* note on p. 2, l. 8.

P. 28, l. 5. प्राणानां यात्रा—प्राणयात्रा—livelihood. परिप्राप्तुं इच्छुः परिप्रेप्सुः । तस्य परिप्रेप्सोः । हृतं वासः यस्य सः हृतवासाः । शकुनैः—पक्षिभिः ।

P. 28, l. 6. आधि—मनोव्यथा। दह्यमानस्य—परिक्लिष्टस्य, भ्रज्जितस्य। श्यामा—यौवनमध्यस्था। दह्यमानस्य—should be दह्यमानाय, क्रुध् governing the dat. of the person towards whom anger is felt.

P. 28, l. 7. त्वरितः—p.p. of त्वर् 1 A., another form of the word being तूर्णः। त्वरा=speed.

P. 28, l. 8. भवती प्रमाणं—भवती यथाभिमतं निश्चिनुयात्। Having heard this, thou wilt decide what to do. | एव in this line does not mean *only* but *also*, (अपि)। निवेदय—caus. impera. 2nd sing. of विद् (2. P). Inform, cause to known.

P. 28, l. 9. अश्रुभिः पूर्णे अश्रुपूर्णे+अक्षिणी यस्याः सा अश्रुपूर्णाक्षी।

P. 28, l. 10. The blank of this line may be thus filled up: *Damayantí* came to her mother, and spoke to her in private: 'O mother, king *Bhima* should not by any means be made acquainted with my purpose. In thy presence will I employ *Sudeva*. Let *Sudeva* without delay go hence to the city of *Ayodhya* for the purpose of bringing *Nala*.

P. 28, l. 11. विश्रान्तं—विगतक्लमं। ततः पश्चात् is tautological.

P. 28, l. 12. अर्चयामास—caus. perf. of अर्च्, 1. U. 'Honored'। अतीव—अत्यन्तं। भाविनी—a well-behaved woman.

P. 28, l. 13. To fill up the blank of this line:—

And also said—' When *Nala* will come here, I will bestow on thee wealth in abundance again. Thou hast done me immense service which none else can do me.'

P. 28, l. 14. सुदवं आभाष्य—तेन सह संभाष्य।

P. 28, l. 15. दुःखं च शोकश्च दुःखशोकौ ताभ्यां समन्विता—०समन्विता।

P. 28, l. 16. अयोध्यायां वसतीति अयोध्यावासी ।

P. 28, l. 17. ऋतुपर्णं and वचः are the two objects of ब्रूहि । संपतन्निव—पक्षीव डयमानः । कामेन (इच्छया) गच्छतीति कामगः, adj. to त्वं, nom. of ब्रूहि ।

P. 28, l. 18. आस्थास्यति—विधास्यति । स्वयं व्रियते पतिः अनेनेति स्वयंवरं ।

P. 28, l. 19. राज्ञां पुत्राः राजपुत्राः । सर्वशः is an adv. pronoun =सर्वे ।

P. 28, l. 20. श्वोभूते—loc. abs. श्वोभूते सति—when it is to-morrow. । सः—स्वयंवरः । श्वोभूते सति सः स्वयंवरः यथा भविष्यति तथा कालः गणितः (परिसंख्यातः).

P. 28, l. 21. ते—तव । संभावनीयः—esteemable, considered worth trying । स्वयंवरः is understood after संभावनीयः । अरीन् दमयतीति अरिन्दमः ।

P. 28, l. 22. वरयिष्यति 2nd fut. of वृ (10. U.) to 'choose.' Pres. वरयति,—ते ।

P. 28, l. 23. स वीरः नलः जीवति वा न वा इति यत् तन्न ज्ञायते इत्यर्थः ।

P. 29, l. 1. राजानं must be taken as the obj. of गत्वा and ऋतुपर्णं in the next line as the object of अब्रवीत् ।

P. 29, l. 2. तदा. This should be तथा, the word required by the use of यथा in the previous line.

P. 29, l. 3. This chapter is called दमयन्तीपुनःस्वयंवर—कथन (The narration of *Damayantí's* second self-choice).

P. 29, l. 5. नराणां अधिपः—नराधिपः ।

P. 29, l. 6. सान्त्वयन्—pres. p. of सान्त्व् (10. U.). प्रत्यभाषत—प्रत्यब्रवीत् ।

P. 29, l. 7. यातुमिच्छामि—one word for these is यियासामि । स्वंयवरं—the acc. is used for the dat. स्वयंवरार्थं ।

P. 29, l. 8. एकं च तत् अहश्च एकाहः तेन एकाहेन । अ is the final of a तत्पुरुष comp. having for its 2nd member अहन् and this word does not become अन्ह when the 1st member is एक । Therefore the word एकान्हा in the text is wrong. हयानां तत्वं हयतत्वं तत् जानातीति हयतत्वज्ञः । मन्यसे —अनुमोदसे ।

P. 29, l. 9. To fill up the gap of this line :—'*Nala* felt his heart to be bursting with grief; and he thought within himself —'Perhaps in doing this *Damayantí* is blinded by sorrow, or perhaps she has conceived this magnificent scheme for my sake. However, whether this is true or false, I shall ascertain by going thither.' He then spoke to *Rituparna* : 'I will go to the city of the *Vídarbhas* in a single day : *Báhuka* then went to the stables and examined the horses. He then selected some steeds that were lean-fleshed, yet strong and capable of a long journey. On seeing them, the king angrily said :—'How shall we go this long way by the help of these horses, weak in strength and breath ?'

P. 29, l. 11. विदर्भान्—the word इति is understood after this word. गमिष्यन्ति इति अत्र (अस्मिन् विषये) संशयो नास्तिं ।

P. 29, l. 12. मन्यसे—अध्वक्रमं सहमानान् इति शेषः । ते (dat.) —तुभ्यं, तवार्थं ।

P. 29, l. 14. कुशलः—समर्थः ।

P. 29, l. 15. मन्यसे—अवगच्छसि । समर्थान्—वहनयोग्यान्, शक्तिमतः । क्षिप्रं—अविलंबितं । तानेव—न इतरानित्यर्थः । योजय

— caus. impera. 2nd sing; Aor. अयूयुजत् । This word is etymologically connected with the Eng. word 'yoke.'

P. 29, l. 17. सन्तश्चते अश्वाश्च सदश्वाः । चतुरः—acc. (always pl.) of चतुर् । nom. pl. चत्वारः । कुलं च शीलं च कुलशीले ताभ्यां समन्वितः (युक्ताः)—०समन्विताः । सिन्धुवनाय्व द्युत्तमदेशजान् अकोपनान् सारथेर्वश्यान् इत्यर्थः ।

P. 29, l. 18. कुशलः—समर्थः । जवेन युक्तान्—जवयुक्तान् ।

P. 29, l. 19. युक्तं—योजितं would be better । अश्वैरिति शेषः । त्वरया (वेगेन, संभ्रमेण) अन्वितः—त्वरान्वितः ।

P. 29, l. 20. पर्यपतन्—Imperf. 3rd pl. of पत् (1. P.) with परि । परिपत्य जानुभिः तस्थुरितिशेषः । हयेषु उत्तमाः हयोत्तमाः।

P. 29, l. 21. The gap of this line may be thus filled up: Then *Nala* soothed those horses endowed with strength and energy. Thereupon the steeds, urged by *Báhuka*, rose to the sky, confounding the occupant of the vehicle. Noting the management of the horses, *Várshneya* thought: 'Is this *Báhuka Mátali?* or has *Sálihotra* taken this human shape? or is it king *Nala* that has come here? *Báhuka* is endowed with every accomplishment; I think, therefore, he is *Nala*.'

P. 29, l. 22. This chapter is called ऋतुपर्णविदर्भगमन (The journey of *Rituparna* to the *Vidarbhas*).

P. 29, l. 24. तथा becomes appropriate, when the previous verse in the Mb. is supplied: स नदीः पर्वतांश्चैव वनानि च सरांसि च । अचिरेणातिचक्राम खेचरः खेचरन्निव ॥ रथे—loc. abs. । भंगासुरस्यापत्यं पुमान् भांगासुरिः ।

P. 29, l. 25. भ्रष्टं—च्युतं । उत्तरीयं—upper garment, as opposed to अन्तरीयं । परेषां (शत्रूणां) पुराणि (नगराणि) परपुराणि तान् जयतीति परपुरंजयः ।

P. 30, l. 1. त्वरमाण—pres. p. of त्वर् (1. A). | पटे—वस्त्रे—loc. abs.

P. 30, l. 2. आह—historic pres. for अब्रवीत् । The Mb. has after this line, निगृहीष्व महाबुद्धे हयानेतान् महाजवान् । वार्ष्णेयो यावदेतं मे पटमानयतामिह ॥

P. 30, l. 3. समतिक्रान्तः—adj. to पटः । रथेन इति शेषः । योजनं. About nine miles. Some say it is only five miles, or four miles and a half. योजनं—A word denoting the distance travelled is in the acc. समतिक्रान्तः—अतीतः । आहर्तुं शक्येत—आहार्यः इत्यर्थः । शक्यते—pass. p. of शक् (5. P.).

P. 30, l. 6. आससाद—प्राप। फलानि अस्य सन्तीति फलवान् (The possessive shows exuberance). विभीतक—name of a tree. विभीतं, विभीतकी and विभीता are other forms of this word.

P. 30, l. 7. तं (विभीतकं) is the obj. of दृष्ट्वा, and बाहुकं is the indirect obj. of अभ्यभाषत ।

P. 30, l. 8. अपि conveys this idea; सारथ्ये तव बलं अस्तु । परमं—उत्कृष्टं । बलं—नैपुणं ।

P. 30, l. 9. सर्वं जानातीति सर्वज्ञः ।

P. 30, l. 10. परिनिष्ठा. Extreme limit. The word ज्ञानस्य is unnecessary, as परिनिष्ठा also means complete knowledge. क्वचित् is put for कस्मिंश्चित् । एकत्र—एकस्मिन् स्थाने ।

P. 30, ll. 11 and 12. अस्मिन् वृक्षे भवानि पर्णानि फलानि च अस्माद्वृक्षात्पतितेभ्यः पर्णेभ्यः फलेभ्यश्च यथाक्रमं एकोत्तरशतं । The following verses in the Mb. give similar predictions:—The two branches of the tree have fifty millions of leaves, and 2,095 fruits.

P. 30, l. 13. अवस्थाप्य—caus. indec. p. of स्था with अव। Roots ending in आ take the final augment प् before the caus.

P. 30, l. 14. अक्ष्णोः परं—परोक्षं। The acc. and loc. singulars of this word are used adverbially in the sense of 'in one's absence,' 'beyond the range of perception.' कत्थसे—from कत्थ् (1. A.) to pray, to swagger. शत्रून् कर्षतीति शत्रुकर्षणः।

P. 30, l. 15. अक्ष्णः प्रति—प्रत्यक्ष The forms प्रत्यक्षं, प्रत्यक्षेण, प्रत्यक्षतः, प्रत्यक्षात् are used adv. in the sense of 'before the very eyes of.' प्रत्यक्षं ते—before thy very eyes, in thy very sight. शातयिष्ये—caus. 2nd fut. 1st sing Atm. of शद् 'to perish, or 'to go.' pres. शीयते। शातयति is the caus. of the root when it means 'to perish,' and शादयति, when the meaning is 'to go.'

P. 30, l. 16. तवेति is a misprint for नवेति। अहं is expressed by the personal suffix in अभिजानामि। एवं (त्वयोक्तप्रकारेण) भवेत् अथवा न (भवेदिति) नजानामि। The use of वा makes च meaningless.

P. 30, l. 17. संख्यास्यामि. 1st sing. of 2nd fut. of ख्या (2. P.) with सं। पश्यतस्ते is gen. abs. having the same idea as the loc. abs. पश्यति त्वयि.

P. 30, l. 18. To fill up the blank of this line:—To which the king replied: "There is no time to lose." But *Báhuka* answered: "If thou art in a hurry, go, making *Várshneya* thy charioteer." At this, *Rituparna* said: 'It is only through thy help that I expect to go to the *Vidarbhas*. I place myself in thy hands.' *Báhuka* answered him: 'After having counted the leaves and fruits of the विभीतक, I shall proceed to *Vidarbha*.' The king thereupon reluctantly told him:

'Count. Thou wilt be satisfied of the truth of my assertion by counting the leaves and fruits of a portion of this branch.'

P. 30, l. 19. अवतीर्य—indec. p. of तॄ with अव । The corresponding caus. form is अवतार्य । तूर्णं—p.p. of त्वर् (1. A). (adverbial in sense). शातयामास. *Vide* note on शातयिष्ये in l. 15.

P. 30, l. 20. विस्मयेन आविष्टः विस्मयाविष्टः । संजातविस्मयः इत्यर्थः ।

P. 30, l. 21. यथोक्तानि—यावन्ति उक्तानि would be better; for, यावत् is the correlative of तावत् and is implied by the use of the latter. । उक्तानि—ऋतुपर्णेनेतिशेषः । तावन्ति—nom. pl. of तावत् । तत् संख्या अस्य तावत् । तावन्ति—adj. qualifying पर्णानि and फलानि understood. अभवन्निितिशेषः ।

P. 30, l. 22. दृष्टवान्—perf. p. of दृश् (पश्य्) 1. P. । बलं stands for विद्याबलं ।

P. 30, l. 23. श्रोतुमिच्छामि—*Vide* note, p. 23, l. 11. यथा—The Mb. correctly reads यया (*i.e.*, (विद्यया) instead. एतत्—परिगणन इत्यर्थः । ज्ञायते—pass. pres.

P. 30, l. 25. विद्धि. Impera. 2nd sing. of विद् 2. P. another form being विदांकुरु । अक्षाणां हृदयं (secret science) अक्ष-हृदयं तत् जानाति इति अक्षहृदयज्ञः । विशारद—proficient in, conversant with. This word generally occurs in comps.

P. 31, l. 1. मम should be मह्यं, as the word denoting a person to whom a thing is given should be in the dat. case.

P. 31, l. 1. मत्तः—मत् (abl. sing. of अस्मत्).

P. 31, l. 1. गुरोर्भावः गौरवं । कार्यस्य (स्वयंवरगमनस्य) गौरवं—कार्यगौरवं । The abl. in ०गौरवात् explains the reason.

P. 31, l. 4. लोभः—avarice, from लुभ् (4. P.). 'to covet'। हयज्ञानं—अश्वहृदयज्ञानं । तथा—बाढं ।

P. 31, l. 5. परं—श्लाघ्यं, अत्यन्तोपयोगि । यथोक्तं—यथा त्वया अभ्यर्थितं इत्यर्थः ।

P. 31, l. 6. निक्षेपः—न्यासः, any thing given in trust. तिष्ठति should be properly speaking तिष्ठतु.

P. 31, l. 7. अक्षहृदयज्ञ—*Vide* note on p. 30 last line. निःसृतः—बहिरगमत् । अक्षहृदये तेन ज्ञातमात्रे सति कलिर्निश्चक्राम इत्यर्थः ।

P. 31, l. 8. सततं—सर्वदा । The following appears in the Mb. after this line : *Vide* p. 19. ll. 5—8.

P. 31, l. 9. विषेण विमुक्तः विषविमक्तः । विषविमुक्तः आत्मा यस्य सः—०तात्मा । स्वयं स्वीयं, सहजं । अकरोत्—प्रत्यपद्यत ।

P. 31, l. 10. कुपितः—तस्मै कलये इति शेषः ।

P. 31, l. 11. कृतः अंजलिः येन सः कृतांजलिः । बद्धांजलिः ।

P. 31, l. 12. संयच्छ. Impera. 2nd sing. of यम् (1. P. यच्छ्) with सम्—'to control.'

P. 31, l. 13. The gap of this line may be filled up thus :—'*Damayantí* formerly cursed me in anger when she was deserted by thee. Undergoing sore affliction ever since, and burning night and day with the venom of snakes, I have resided in thee."

P. 31, l. 14. मनोर्जाताः—मनुजाः । अतन्द्रिताः— *Vide* note on p. 21, l. 9.

P. 31, l. 15. मत्प्रसूतं—may be taken as a comp. (5. Tat.) or as made up of the two words मत् (abl. sing.) and प्रसूतं ।

P. 31, l. 16. भयार्त— 3. Tat. । शरणं—रक्षणं । शरणं यातं—शरणागतं । शप्स्यसे—2nd fut. of शप् (1. and 4 U). which is an *anit* root.

P. 31, l. 17. न्ययच्छत्. Imperf. of यम् (यच्छ् 1. P.) with नि—न्ययग्रहीत्।

P. 31, l. 18. अन्येन—ऋतुपर्णवार्ष्णेयादिना। अदृश्यत् should be अदृश्यत। The Mb. has a better reading अन्यैस्तथादृश्यः कथयन्। *Kali* was invisible to others, because he had entered into the *Vibhitaka* tree. कथयन्—संभाषमाणः।

P. 31, l. 19. गतः ज्वरः यस्मात्सः गतज्वरः।

P. 31, l. 20. तेजोऽस्यास्तीति तेजस्वी—पराक्रमवान्। जवनः (here) fleet, swift. The Mb. has the following after this line: विभीतकश्चाप्रशस्तः संवृत्तः कलिसंश्रयात्।

P. 31, l. 21. उत्पततः—pres. p. of पत् with उत्; acc. pl. द्विजान्—पक्षिणः। द्विर्जायन्त इति द्विजाः। (प्रथमतः अण्डरूपेण, पश्चात् पक्षिरूपेण).

P. 31, l. 22. सन्नोदयामास—संचोदयामास (The reading in the Mb.). अन्तः य आत्मा—अन्तरात्मा तेन अन्तरात्मना।

P. 31, l. 23. विदर्भाणां अभिमुखः—०भिमुखः।

P. 31, l. 24. नले— loc. abs. । समतिक्रान्त—passed beyond, अगमत्—Aor. of गम् (1. P).

P. 32, l. 1. अभूत् (Aor. of भू). संवृत्तः। पृथिव्याः पतिः पृथिवीपतिः।

P. 32, l. 2. रूपं एव रूपमात्रं। तेन वियोजितः—रूपमात्रवियोजितः। वियोजित—caus. p.p. of युज् (7. U.) with वि.

P. 32, l. 3. This chapter is called नलकलित्याग (The departure of *Kali* from *Nala*).

P. 32, l. 5. सायह्ने. *Vide* note on p. 15, l. 17. सत्यः विक्रमः यस्य सः सत्यविक्रमः।

P. 32, l. 6. प्रत्यवेदयन्—caus. imperf. of विद् (2. P.) with प्रति ।

P. 32, l. 7. भीमवचनात्—भीमेन अनुज्ञाते इत्यर्थः । प्राविशत्—The Aor. of विश् is अविक्षत् ।

P. 32, l. 8. विदिशः (acc. pl.). the intermediate points of the compass—N. E., S. E., S. W. and N. W. नादयन्— caus. pres. p. of नद् (1. P).

P. 32, l. 9. निर्घोष—*m.* नलाश्वाः. Those that had been left there by *Várshneya.* शुश्रुवुः—pref. (3rd pl.). of श्रु (5. P). Aor. अश्रौषीत् ।

P. 32, l. 10. समहृष्यन्त should be समहृष्यन् or समहर्षन्, हृष् being 1 and 4. P. पुरा—विदर्भनगरे तेषु वसत्सु ।

P. 32, l. 12. नदतः—गर्जतः । जलं ददतीति जलदाः (मेघाः) तेषां आगमः—प्रावृडित्यर्थः ।

P. 32, l. 13. The gap of this line may be thus filled up: And hearing the loud sound, she wondered much; and the peacocks on the terraces, the elephants in the stables and the horses also, all heard the rattle of *Rituparna's* car, and began to utter their cries, taking the rattle for the roar of clouds.

P. 32, l. 15. पूरयन्—caus. pres. p. of पॄ (3. and 9 P.) । मेदिनी—भूमिः ।

P. 32, l. 16. इति is understood after महीपतिः । एषः (पुरुषः) महीपतिः नलः इति एतत् मम चेतः समाह्लादयते । आह्लादयते should be आह्लादयति । चेतः—acc. sing.

P. 32, l. 17. चन्द्र इव आभातीति चन्द्राभं+वक्त्रं यस्य सः—०वक्त्रः । पश्यामि—The pot. form पश्येयं would be better.

P. 32, l. 18. असंख्येयगुणं. *Vide* note on p. 16, l. 13. विनङ्क्ष्यामि—1st fut. of नश् (4. P). with वि, the other form being विनशिष्यामि. Perf. 2nd sing. नेशिथ, ननंष्ठ ।

P. 32, l. 19. To fill up the blank of this line :—'I do not remember a single untruth in him or a single wrong done by him to others. Dwelling upon his perfections, night and day,

P. 32, l. 20. हृदयं—nom. दीर्यत should be दीर्यति, दृ being 4. P. caus. pres. दारयति,—ते. प्रियेण (दयितेन) विनाकृतं (वियुक्तं)—०कृतं—adj. to हृदयं।

P. 32, l. 22. विलपमाना should be विलपन्ती, लप् with वि being 1. P. । नष्टा संज्ञा यस्याः सा—नष्टसंज्ञा ।

P. 32, l. 23. पुण्यः श्लोकः यस्य सः पुण्यश्लोकः। द्रष्टुं इच्छा दिदृक्षा। पुण्यश्लोकस्यदिदृक्षा—०दिदृक्षा ।

P. 32, l. 24. मध्ये भवा मध्यमा। मध्यमा चासौ कक्षा (The secluded part of an edifice) च—मध्यमकक्षा । रथं आस्थितं—आस्थित has been used for अधिष्ठितं [स्था with अधि governs an acc.]

P. 32, l. 25. महीं पालयतीति महीपालः। वार्ष्णेयश्च बाहुकश्च वार्ष्णेयबाहुकौ। ताभ्यां सहितः—सह....बाहुकः। *Vide* note on p. 20, l. 22.

P. 33, l. 1. अवतीर्य. *Vide* note on p. 30, l. 19. रथेषु उत्तमः रथोत्तमः।

P. 33, l. 2. स्थापयामास—caus. per. of स्था (1. P.). Caus. Aor. अतिष्ठिपत्।

P. 33, l. 3. उपस्थं—the lap, the central portion.

P. 33, l. 4. उपतस्थे—came near. In this sense स्था with उप is Atm. महांश्चासौ राजा च महाराजः। भीमः (भयंकरः) पराक्रमः यस्य सः भीमपराक्रमः।

P. 33, l. 5. प्रतिजग्राह—संभावयामास। Aor. प्रत्यग्रहीत्। परया—श्रेष्ठया।

P. 33, l. 6. विन्दाति—from विद् (विन्द्) 6. U. विन्दति स्म—

अविन्नत—The nom. of this word is भीमः in the previous line. स्त्रीमन्त्रं (both in the text and in the Mb.) is evidently a mis-reading for श्रीमन्तं; and editors of the *Mahábhárata* have been reduced to desperate expedients to give a sense to this passage which becomes intelligible by a slight transposition. श्रीः अस्यास्तीति श्रीमान्। प्राप्तं and श्रीमन्तं are adj. to तं in the last line: The meaning of the line is: 'and he (*Bhíma*) got (as his guest) that illustrious (personage) who had not arrived suddenly without sufficient grounds.' If the word स्म be taken as an expletive and not as an indicatory of the Imperfect tense, and if a noun. एकः or कश्चित् be understood as the *nom*. of विन्दति, this line can be translated (as it has been so done in the Translation of the Text) as establishing a general proposition: 'One does not get an illustrious (personage) (for guest) who does not go to him on sufficient grounds, *i.e.*, when great men visit another, surely they have some important business to transact'.

P. 33, l. 7. राज्ञः पुत्राः राजपुत्राः। पश्यति स्म—अपश्यत्। तत्रागतं अद्राक्षीदित्यर्थः।

P. 33, l. 9. नराधिपः agrees with the p.p. पृष्टः in the next line.

P. 33, l. 10. स्वागतं तेऽस्तु. (किन्तु) किं कार्यं would be a more polite form of inquiry. पृष्टः—इति is understood before this word। पृष्टः—अपृच्छ्यत।

P. 33, l. 11. विगणयन्—चिन्तयन्। उचितं प्रतिवचनमितिशेषः। कोसलानां अधिपः कोसलाधिपः।

P. 33, l. 12. आगतोऽस्मि—प्राप्तोऽस्मि। अभिवादयत इति अभिवादकः—a respectful saluter. भवन्तं अभिवादयितुं, भवत्पादसेवां कर्तुमागत इत्यर्थः।

P. 33, l. 13. स्मयन् should be स्मयमानः, स्मि being 1. A.

मनसा is unnecessary, the idea being expressed by the next word.

P. 33, l. 14. अल्पं च तत् कार्यं च अल्पकार्यं । विनिर्दिष्टं—निरूपितं । इति is understood after ०कारणं, and the whole of this line is the object of समचिन्तयत् in the preceding line. कथमयं वन्दनात्मकं अल्पकार्यमुद्दिश्यागतः । नाहं अस्यवचने विश्वसिमि । ०कारणं is the factitive object of the p.p. विनिर्दिष्टं.

P. 33, l. 15. स नृपतिः तं (ऋतुपर्णं) एवं सत्कृत्य व्सर्जयत् इत्येतत् न। तं न व्यसर्जयत् इत्यर्थः । As *Rituparna* had accomplished his ostensible object in coming to the *Vidarbhas*,—prostrating himself at the feet of *Bhima*, the latter would have been justified, if he had given his visitor leave to depart, but he did not do so, but asked him to stay and get refreshed.

P. 33, l. 16. विश्राम्यतां should be विश्राम्यतु, श्रम् being 4. P. *or* विश्रम्यतां (pass. imperative). agreeing with भवता or त्वया । क्लान्त—श्रान्त । पुनः पुनः—adv. to उवाच ।

P. 33, l. 17. सत्कृतः—पूजितः । प्रहृष्टः आत्मा यस्य सः प्रहृष्टात्मा । प्रीतेन—राज्ञा भीमेनेति शेषः ।

P. 33, l. 18. राज्ञः प्रेष्याः—राजप्रेष्याः । अनुगतः—अन्वितः । दिष्टं—निर्दिष्टं, set apart.

P. 33, l. 19. चिन्ता च शोकः च चिन्ताशोकौ ताभ्यां आकुलं (व्यथितं)+स्वान्तं (चेतः, मनः) यस्याः सा—०स्वान्ता ।

P. 33, l. 20. नैषधस्य अन्वेषणे- नैषधान्वेषणे. The loc. is used for the dat.

P. 33, l. 21. This chapter is entitled भीमपुरप्रवेश (entering the city of *Bhíma*).

P. 33, l. 23. वाहयतीति वाहकः रथस्य वाहकः रथवाहकः—सूत इत्यर्थः ।

P. 33, l. 24. रथोपस्थे उपविष्टः—रथमध्यं अध्यास्त इत्यर्थः। विकृतः—transformed, disfigured, ह्रस्वबाहुकः—*Vide* note on p. 27, l. 19. इति is understood at the end of this line. एष क इति जानीहि.

P. 34, l. 1. अभ्येत्य—उपसृत्य। मृदुः पूर्वः यस्मिन् कर्मणि यथा तथा—मृदूपुर्वं (in a manner displaying softness) समाहिता—p.p. of धा (3. U.) with सम् and आ being careful. कुशलं—obj. of पृच्छेथाः in l. 2.

P. 34, l. 2. पृच्छेथाः should be पृच्छेः (meaning पृच्छ, the pot. denoting command) as प्रच्छ् (पृच्छ्) is 6. P. तत्त्वं अनतिक्रम्य—यथातत्त्वं. The अव्ययीभाव comp. is used as a noun. It is the obj. of पृच्छेथाः। It means वृत्तान्तं।

P. 34, l. 3. शंका—संदेहः। इति is understood after नृपः।

P. 34, l. 4. निर्वृतिः—आह्लादः। यथा stands for यस्मात्, and means 'inasmuch as' or 'for the reason that. तुष्टिः and निर्वृतिः have each of them for verb जायते (understood).

P. 34, ll. 5 and 6. ब्रूयाः—The pot. expresses command। कथायाः (स्वस्य वृत्तान्तस्य) अन्ते (अवसाने)—कथान्ते। तथा, which is required by the last word in the line यथा, is understood after ब्रूयाः। तथा ब्रूयाः यथा प्रतिवाक्यं बुध्येथाः, *i.e.*, यथा स प्रतिवचनं दद्यादित्यर्थः। शोभने श्रोण्यौ यस्याः सा सुश्रोणी। बुध्येथाः should be बुध्येः, बुध् being 4. P. अनिन्दिते—अनवद्ये.

P. 34, l. 7. The blank of this line may be thus filled up: Thus addressed, the servant woman hastened to where *Báhuka* was, while *Damayantí* watched from the terrace. *Kesiní* told Nala: "Thou art welcome. Hear the words of *Damayantí*: When

did you all set out and with what object have you come hither. Tell us truly, for the *Vidarbha* princess wishes to hear it." *Báhuka* replied that the king of the *Kosalas* having heard of *Damayantí's* second *Svayamvara*, had come thither and he was the king's charioteer. *Kesiní* then questioned him about *Várshneya*, and asked if the latter knew the whereabouts of *Nala*. *Báhuka* replied: 'He does not know where *Naishadha* is. *Nala's* self only knows *Nala*, and she also knows who is his second self. *Nala* never leaves his marks of identity anywhere.'

P. 34, l. 9. यः—The word सः required by this word is understood before ब्राह्मणः । प्रथमं—does not mean 'for the first time,' but 'once.'

P. 34, l. 10. नार्याः वाक्यानि नारीवाक्यानि । कथयान—The suffix आन denotes habit.

P. 34, ll. 11—16. *Vide* note on p. 26, ll. 15—20.

P. 34, l. 17. प्रतिवचः—प्रत्युत्तरं । किल denotes hearsay.

P. 34, l. 18. यत् adj. to प्रतिवाक्यं in the previous line । त्वत्तः—त्वत् (abl. sing. of युष्मत्).

P. 34, l. 20. नन्दयतीति नन्दनः कुरूणां नन्दनः कुरुनन्दनः ।

P. 34, l. 21. व्यथितं—शोकग्रस्तं, । अश्रुपूर्णं should be अश्रुपूर्णे, neut. nom. du. adj. to लोचने । पूर्ण—p.p. of पॄ (3. P) 2nd fut. परिष्यति, परीष्यति ।

P. 34, l. 22. निगृह्य—नियम्य । आत्मनः—स्वस्य । दह्यमानः pass. pres. p. of दह् (1 P.). शोकेन इति शेषः ।

P. 34, l. 23. बाष्पेण सन्दिग्धा (p.p. of दिह् 2. U. with सं, rendered unintelligible)—बाष्पसंदिग्धा ।

P. 34, ll. 24 and 25. *Vide* note on p. 27, ll. 23 and 24.

P. 35, ll. 1—6. *Vide* note on p. 28, ll. 1—6.

11

P. 35, l. 7. ब्रुवाण—pres. p. (Atm.) of ब्रू (2. U.). परमं (adv.) दुःखितः परमदुःखितः । परमदुर्मना: is another reading.

P. 35, l. 8. अशकत्—Aor. of शक् (5. P). सोढुं अशकत् —सहेत । सोढुं—नियन्तुं ।

P. 35, l. 9. दमयन्त्वै is a misprint for दमयन्त्यै । न्यवेदयत् —व्यज्ञापयत् ।

P. 35, l. 10. कथितं—neut. part. (भावेक्तः)—उक्तिः, वचनं । विकारः—विकृति, विक्रिया ।

P. 35, l. 11. This chapter is called केशिनीवाक्य, (The speech of *Kesini*).

P. 35, l. 13. तत्+श्रुत्वा—give the rule of सन्धि । परं अयनं यस्याः सा—परायणा—(intent in or absorted in) शोकन परायणा शोकपरायणा ।

P. 35, l. 14. शंकमाना—pres. p. of शंक् (1. A). । स नल इति संदिहाना इत्यर्थः । इदं—वक्ष्यमाणप्रकारेण ।

P. 35, l. 15. भूयः—पुनरपि । परीक्षांकुरु—परीक्षस्व । बाहुके— The loc. denotes विषय । The Mb. has after this, अब्रुवाणा समीपस्था चरितान्यस्य लक्षय ।

P. 35, l. 16. संचेष्टमानि—pres. p. of चेष्ट् with सं । लक्षयन्ती. pres. p. of लक्ष् (10 U).—observing; विचेष्टितं—(a class name sing. when stands for the pl.) जातौ एकवचनं । चेष्टाः ।

P. 35, l. 17. प्रतिबन्धः—opposition, resistance । न modifies देयः । दातुं योग्यं देयं । अस्य—The gen. ought to be the dat. अस्मै ; The root दा governs a dat.

P. 35, l. 18. याचते should be याचमानाय, याच् being 1. A.

(pres. p. of याच्—adj. to तस्मै understood). सर्वथा—सर्वप्रकारेण । त्वरमाणया—adj. to त्वया or भवत्या understood.

P. 35, l. 19. निमित्तं —a mark sign. दृष्टं—इतः पूर्वं । देवानामिदं दैवं । मनुष्यस्येदं मानुषं । दैवं च तत् मानुषं च दैवमानुषं । निमित्तं—जातौ एकवचनं ।

P. 35, l. 20. पश्येथाः should be पश्येः, दृश् (पश्य्) being 1. P. इतः परमित्यर्थः । आख्यातुं योग्यं—आख्येयं ।

P. 35, l. 21. दमयन्त्या एवमुक्ता is the पदच्छेद । प्रभूताः श्लाघ्याः केशाः सन्त्यस्याः इति केशिनी lit. a woman with a beautiful braid of her.

P. 35, l. 22. निशाम्य ('Having seen') would be better than निशम्य (having heard); for, the word दृष्टं is used in l. 24. हयान् जानातीति हयज्ञः । पुनरागमत्—न्यवर्तत ।

P. 35, l. 23. वृत्तं अनतिक्रम्य यथावृत्तं । न्यवेदयत्— व्यज्ञापयामास ।

P. 35, l. 25. निमित्तं—चिन्हं । दृष्टं—लक्षितं, ईक्षितं ।

P. 36, l. 2. दृढं—adv. निश्चयं, सत्यं । शुचिः (pure) उपचारः (conduct, demeanour) यस्य सः शुच्युपचारः । In the translation published by Pratap Chandra Ray this word is translated as 'with power over the elements.' Nilakantha explains this to mean जलस्थलशुद्ध्यादिपरः This sense is derived from the context, and *not* from the component parts of the word. मनोर्गोत्रापत्यं पुमान् मानुषः

P. 36, l. 3. पूर्वं दृष्टः दृष्टपूर्वः Note the change in the order of the component parts. श्रुतः—श्रुतपूर्वः इत्यर्थः । तथा विधः यस्य सः तथाविधः—तादृशः इत्यर्थः.

P. 36, l. 4. असाद्य—प्राप्य । संचरन्त्यस्मादिति संचरः (a passage, doorway) । विनमते should be विनमति, नम् being 1. P.

P. 36, l. 5. आसंगं (contact) अनतिक्रम्य—यथासंगं — Without disturbing its fastenings or continuity. उत्सर्पति—उत्पताति, rises up (the nom. of this word is संचारः understood.) सुखं अनतिक्रम्य यथासुखं—An अव्ययीभाव comp. easily.

P. 36, l. 6. अर्थः—प्रयोजनं । ऋतुपर्णस्य अर्थाय—ऋतुपर्णार्थं, ऋतुपर्णाय । भोजनाययोग्यं—भोजनीयं. eatable, edible । अनेकशः—बहुशः—(in large quantities).

P. 36, l. 7. प्रेषितं—प्रहितं । पशूनां इदं पाशवं ।

P. 36, l. 8. प्रक्षालनं एव अर्थः (प्रयोजनं) प्रक्षालनार्थः तस्मै—०र्थाय । प्रक्षालनाय or प्रक्षालनार्थं will do. कुंभाः—घटाः । उपकल्पिताः—स्थापिताः । कल्पित or क्लृप्त is the p.p. of क्लृप् (1. A.).

P. 36, l. 9. अवेक्षिताः—अवलोकिताः । पूर्णाः— p.p. of पॄ. (3. P.) एव—nothing but other than.

P. 36, l. 10. प्रक्षालनं कृत्वा—प्रक्षाल्य । समधिश्रित्य— indec. p. of श्रि 1. P. with सम् and अधि, to put on fire.

P. 36, l. 11. तृणानां मुष्टिः—तृणमुष्टिः । समादाय—Having taken, आनीय । समादधत् should be समाधात् (Aor). or समादधात् (Imperf.) presented.

P. 36, l. 12. तत्र—तस्मिन् तृणमुष्टो । हव्यं वहतीति हव्यवाहनः अग्निः.

P. 36, l. 13. अतिशयेन अद्भुतं—अद्भुततमं । विस्मिता—जातविस्मया ।

P. 36, l. 14. अन्यत्—अपरं । आश्चर्यं—अद्भुतं ।

P. 36, l. 15. दह्यते—pass. pres. of दह् । असौ—एष बाहुकः ।

P. 36, l. 16. दृष्टवत्यहं—मया दृष्टं इत्यर्थः ।

P. 36, l. 17. उपादाय—गृहीत्वा । ममृदे should be ममर्द, मृद् being 9. P. शनैः indec. slowly.

P. 36, l. 18. मृद्यमानानि—pass. pres. p. of मृद् (9. P.) The Mb. reading for तान्यथ is तान्यथा ।

P. 36, l. 19. भूय एव— पुनरपि । शोभनः गन्धः येषां तानि सुगंधीनि । हृषितानि—फुल्लानि ।

P. 36, l. 22. अमन्यत. Imperf. of मन् (4 A). Aor. अमंस्त । नलः प्राप्तः इत्यमन्यतेत्यर्थः । कर्माणि च चेष्टाश्च कर्मचेष्टाः ताभिः सूचितः (निरूपितः, पिशुनितः)—०सूचितं ।

P. 36, l. 23. बाहुकस्य रूपं बाहुकरूपं तदस्यास्तीति बाहुकरूपी तं—रूपिणं ।

P. 36, l. 24. रुदती—pres. p. of रुद् 2. P; the other form of the word being रुदन्ती ।

P. 37, l. 1. प्रमत्तः—अन्यत्रदत्ताचित्तः । बाहुकस्य—समीपं इति शेषः । उपसंस्कृतं—पक्कं । After सं, the root कृ takes the initial augment, स्, when meaning of the root implies 'change of form.'

P. 37, l. 2. महत् अनस् (boiled rice) यस्मिन् सः महानसः—kitchen । महानसात् agrees with समादाय । श्रृतं—p.p. of श्रै 1. P. 'to cook.' एहि—आगच्छ.

P. 37, l. 3. अग्रे—पुरतः । अपकृष्य—removing stealthily.

P. 37, l. 4. प्रादात्. Imperf. of दा (3. U.) with प्र । p.p. प्रत्तः ।

P. 37, l. 5. उचिता—accustomed, habituated. This word governs a genitive । सिद्ध—p.p. of सिध् (4. P.) 'To be thoroughly prepared or cooked.' बहुशः—indec. अनेकवारं, on many occasions. । पुरा—पूर्वस्मिन् काले ।

P. 37, l. 6. प्राश्य. Indec. p. of अश् (9. P.) with प्र । प्राक्रोशत्—Imperf. of क्रुश् (1. P).

P. 37, l. 7. विक्लवस्य भावः वैक्लव्यं । वैक्लव्यं गत्वा—विक्लवा भूत्वा । मुखं प्रक्षाल्य—अश्रूणि प्रमृज्य ।

P. 37, l. 8. मिथुनं. The twins. प्रेषयामास—प्राहिणोत् ।

P. 37, l. 9. भ्रात्रा—इन्द्रसेनेनेत्यर्थः । समभिज्ञाय—having recognized.

P. 37, l. 10. अभिसृत्य—समीपं गत्वा । परिष्वज्य—p.p. of स्वज् 1. A. with परि. (The न् of the root is dropped before the indec. p. suffix य । Abs. noun. परिष्वंगः । आनयत्—आरोपयामास ।

P. 37, l. 11. सुराणां सुताः सुरसुताः तेषां उपमा ययोस्तौ सुरसुतोपमौ । सुतश्च सुताच सुतौ । An एकशेष comp. । In this comp. when a masc. noun is compounded with its corresponding fem., the former alone survives.

P. 37, l. 12. दुःखनपरीतः—०परीतः+आत्मा यस्य सः—०परीतात्मा । सुष्ठु स्वरः यस्मिन् कर्माणि यथा तथा—सुखरं—aloud.

P. 37, l. 13. दर्शयित्वा caus. indec. p. of दृश्—निरूपयित्वा । Aor. अददर्शत् । विकारं—विक्रियां । असकृत्—indec. अनेकधा ।

P. 37, l. 14. उत्सृज्य—उन्मुच्य । पुत्रौ. *Vide* note on सुतौ in l. 11.

P. 37, l. 15. समाना दृक् (appearance) यस्य तत् सदृशं । The Mb. reads च सदृशं for सुसदृशं ।

P. 37, l. 16. अतः—अस्मात् कारणात् । उत्सृष्टवान् अहं—उदमृजं ।

P. 37, l. 17. बहुशः—बहुषु समयेषु । संपतन्तीं—त्वरया आगच्छन्तीं । शंकेत—सन्दिह्यात् । दोषं आरोपयेदित्यर्थः ।

P. 37, l. 18. वयं—an instance of the *royal* 'we' or may be taken as including ऋतुपर्ण and वार्ष्णेय. देशातिथयः — 6. Tat. Guests of this country, *i.e.*, foreigners. सुखमनतिक्रम्य—यथासुखं। The Mb. reads instead नमोऽस्तु ते ।

P. 37, l. 19. This chapter is entitled नलकन्यापुत्रदर्शन (*Nala's* meeting his son and daughter).

P. 37, l. 21. विकारः—विक्रिया ।

P. 37, l. 22. क्षिप्रं—शीघ्रं । न्यवेदयत्—व्यज्ञापयत् ।

P. 37, l. 23. प्रेषयामास—प्रेरयामास, प्रस्थापयामास । भूयः—This word goes with प्रेषयामास । The sentence as it is means that *Kesiní* was sent to *Damayantí's* mother a second time. We have not heard of her being sent once before.

P. 37, l. 24. सकाशं—समीपं । नलस्य दर्शनं—नलदर्शनं तास्मिन् कांक्षा—०कांक्षा ।

P. 38, l. 1. बहुशः—बहुभिः प्रकारैः, बहुषु समयेषु वा । मे—(adv.) =मया ।

P. 38, l. 2. एव is understood after रूप, and वर्तते after एकः । तत् is understood after वेदितुं । वेदितुं इच्छामि—विवित्सामि । तं संशयंच्छेत्तुमिच्छामीत्यर्थः ।

P. 38, l. 3. प्रवेश्यतां—pass. impera. 3rd sing. । अनुज्ञातुं—तस्याः समीपं गन्तुमितिशषेः ।

P. 38, l. 4. विदितं—adv. modifying विधीयतां । संविधीयतां. The nom. of this word is एतत् ।

P. 38, l. 6. अभप्रायः—चित्तं, आशयः । अन्वजानात्— Imperf. of ज्ञा (9 U.) with अनु, permitted.

P. 38, l. 8. प्रवेशयामास — caus. perf. of विश् with प्र । तत्र is understood before यत्र । प्रतिश्रयः—आवासः, dwelling । आसीत् इति शेषः ।

P. 38, l. 9. स्म is expletive । सहसा—झटिति ।

P. 38, l. 10. आविष्टः—आक्रान्तः । शोकश्च दुःखं च शोकदुःखे ताभ्यां शोकदुःखाभ्यां । अश्रुभिः परिप्लुतः (स्नातः) अश्रुपरिप्लुतः ।

P. 38, l. 11. तथा युक्तं—तदवस्थं ।

P. 38, l. 12. तीव्रश्चासौ शोकश्च—०शोकः । तेन समाविष्टा (ग्रस्ता)—०समाविष्टा । वरः वर्णः यस्याः सा वरवर्णिनी ।

P. 38, l. 13. काषायं (रक्तं) वसनं यस्याः सा—काषायवसना । जटाः अस्याः सन्तीति जटिला—इल is the possessive suffix. मलं एव पंकं मलपंकं । तदस्या अस्तीति—मलपंकिनी ।

P. 38, l. 15. दृष्टः— किं is understood. The interrogation is implied by the tone of address । धर्मं जानातीति धर्मज्ञः ।

P. 38, l. 16. उत्सृज्य—त्यक्त्वा । विपिने—वने ।

P. 38, l. 17. नास्ति आगः यस्य सः आनागाः । अनागसं should be अनागसीं । विगताः जनाः यस्यात् तत् विजनं । श्रमेण मोहिता श्रममोहिता ।

P. 38, l. 18. अपहाय—त्यक्त्वा । ऋते is generally used with the abl. and sometimes with the acc. but never with the instr.

P. 38, l. 20. निद्रया हृतां. Another reading is निद्रयार्दिताः । हृतां—लुप्तसंज्ञां ।

P. 38, l. 21. साक्षात्—Before the very eyes । पूरा—पूर्वस्मिन् काले ।

P. 38, l. 22. अनुव्रतां—भक्तां। अभिकामेन सहितां साभिकामां। पुत्रौ अस्याः स्त इति पुत्रिणी।

P. 38, l. 23. अग्नौ—अग्नेः पुरतः, अग्निसाक्षिकं।

P. 38, l. 24. भरिष्यामि —2nd fut. of भृ (3 U). तत् — the antecedent of this word is प्रतिश्रवः to be gathered from the context.

P. 39, l. 1. दमयन्त्याः+ब्रुवन्त्याः is the पदच्छेद। अरीन् दमयतीत्यरिन्दमः।

P. 39, l. 2. शोकाज्जातं शोकजं। न। सुखं यस्मिन् कर्मणि यथा तथा असुखं —indec. miserably.

P. 39, l. 3. कृष्णे च ते शारे (कल्माषे) च कृष्णशारे। Some translators have rendered this into 'looking like antelopes' रक्ते च ते अन्ते च रक्तान्ते ताभ्यां—रक्तान्ताभ्यां। अक्ष्णोरिति शेषः।

P. 39, l. 4. परिस्रवन् — pres. p. of स्रु (1. P). 'to shed (like tears), to let flow.'

P. 39, l. 5. यत् stands for येन। तन्न मत्कृतमित्यर्थः।

P. 39, l. 6. भीरु—हे भयशीले। यच्च त्वां—तच्च कलिना कृतमित्यर्थः।

P. 39, l. 7. अनुरक्तं—अनुरागवन्तं। अनुव्रतं—भक्तं। There are 2 verses in the Mb. before this line, of which the following is the substance: 'Since *Kali* was cursed by thee in the wood, he began to dwell in my body, burning in consequence of thy curse. That our sorrows might terminate, that wretch have I overcome by my observances and austerities. The sinful wretch has already left me, and it is for this that I have come hither.'

P. 39, l. 9. चरन्ति—अटन्ति, परिभ्रमन्ति। कृत्स्नां—सकलां। नृपतेः (भीमस्य) शासनात्।

P. 39, l. 10. किल denotes 'hearsay' । स्म is expletive. ।

P. 39, l. 11. परिदेवितं—(neut. p. of दिव् with परि) विलापः, परिदेवनं ।

P. 39, l. 12. प्रबद्धः अंजलिर्यया सा प्रांजलिः । वेपमाना—pres. p. of वेप् (1. A).

P. 39, l. 13. दोषेण परिशंकितुं—दोषं उद्भावयितुं ।

P. 39, l. 15. तव—तव स्थानविशेषं इत्यर्थः । अधिगमनार्थं—ज्ञानाय, ज्ञातुं ।

P. 39, l. 16. गाथा—a song. (from गै 1. P.). गै being Parasm, गायमानाः should be गायन्तः ।

P. 39, l. 18. कोसल is the name of a country; as such, should be always in the pl. So कोसलायां should be कोसलासु । The form in the text may be justified, if कोसला be taken to be a synonym for अयोध्या ।

P. 39, l. 19. वाक्य and प्रतिवाक्य are noms. abs. आहते—मह्यं इति शेषः । सम्यक् च तत् प्रतिवाक्यं च सम्यक्प्रतिवाक्यं—significant reply.

P. 39, l. 20. उपायः—तन्त्रं । दृष्टः—चिन्तितः उपयुक्तश्च । नैषध (voc.)+आनयने is the पदच्छद । आनयनं—प्रत्यानयनं, उपलब्धिः ।

P. 39, l. 21. त्वामृते. *Vide* note on p. 38, l. 18. अन्यः+एकान्हा in the पदच्छेद । एकान्हा *Vide* note on p. 29, l. 8. । पृथिव्याः पतिः पृथिवीपतिः ।

P. 39, l. 22. समर्थः—कुशलः । योजनानां शतं योजनशतं । अश्वैः—The instru. denotes करण ।

P. 39, l. 23. पादौ—तवेति शेषः। सत्येन स्पृशेयं—पादौ स्पृष्ट्वा। दिव्यं आस्थास्यामि इत्यर्थः।

P. 39, l. 24. असत्कृतं—दुष्कृत्यं। मनसापि—किमुत वाचा, कायेनेति शेषः।

P. 40, l. 1. भूतानां (जातद्रव्यानां) साक्षी भूतसाक्षी। सदा गतिः यस्य सः सदागतिः wind. That the wind is one of the witnesses of all transactions is inferred from the following verse:—
आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापोहृदयं यमश्च। अहश्चरात्रिश्च उभे च सन्ध्ये धर्मोपि जानाति नरस्य वृत्तं॥

P. 40, l. 2. चरामि. The pres. is used for the pot. चरेयं।

P. 40, l. 3. The blank of this line may be thus filled up:—'May the sun that ever courses through the sky take my life, if I have committed any sin! May the moon that dwells within every creature as a witness, take my life, if I have committed any sin! Let the three gods that sustain the triple worlds in their entirety declare truly, or let them forsake me to-day.'

P. 40, l. 4. अन्तः ईक्ष्यते इति अन्तरिक्षं. The intermediate region between heaven and earth.

P. 40, l. 6. शीलस्य निधिः शीलनिधिः। स्फीतः—pp. of स्फाय् (1. A.) which becomes स्फी before the p.p. suffix; thriving, prosperous. सुरक्षितः—गोपितः।

P. 40, l. 7. साक्षात् पश्यन्तीति साक्षिणः। रक्षा एषु अस्तीति रक्षिणः। वयं—सूर्य्याचन्द्रसौ अहं (वायुश्च)। परिवत्सर—a full year।

P. 40, l. 8. नास्ति तुला येन सः अतुलः।

P. 40, l. 9. गन्ता is the nom. of sing. of the crude form of the

personal noun. गन्तृ, and *not* the 1st pers. sing. 1st fut. of गम्.

P. 40, l. 10. उपपन्ना—संगता । त्वंच—उपपन्नः इति शेषः ।

P. 40, l. 11. संगच्छ should be संगच्छस्व, as गम् with सम् is *Atm.*

P. 40, l. 12. ब्रुवति—loc. sing. of pres. p. of ब्रू । वायौ—loc. abs. । ह is expletive । पपात—अन्तारिक्षादिति शेषः ।

P. 40, l. 13. शिवः—अनुकूलः । पुनातीति पवनः वायुः— cf. मार्जारश्चैव दर्वीच मारुतश्च सदाशुचिः—मनुः ।

P. 40, l. 15. व्यपाकर्षत्—विससर्ज ।

P. 40, l. 16. नास्ति रजः यस्मिन् तत् अरजः । वस्त्रंः— acc., object of प्रावृणोत्.

P. 40, l. 17. संस्मृत्य. *Vide* p. 19, l. 22. । स्वकं—स्वीयं ।

P. 40, l. 18. स्वस्य रूपं स्वरूपं । तदस्यास्तीति स्वरूपी । प्राप्तस्वरूपमित्यर्थः ।

P. 40, l. 20. अपि. This word should go with राजा । भ्राजमान—pres. p. of भ्राज् (1. A). यथापुरा—यथापूर्वं ।

P. 40, l. 21. सस्वजे—perf. of स्वंज् (1. A). सुतश्च सुता च सुतौ (एकशेषसमास) । यथावत्—यथापूर्वं । प्रत्यनन्दत should be प्रत्यनन्दत्, नन्द् being 1. P.

P. 40, l. 22. शुभं आननं यस्याः सा शुभानना ।

P. 40, l. 23. परीता—व्याप्ता । तेन—पूर्वानुभूतेन, वाचामगोचरेण वा । आयते ईक्षणे यस्याः सा—आयतेक्षणा ।

P. 40, l. 24. मलेन दिग्धानि मलदिग्धाानि+अंगानि यस्याः सा मलदिग्धांगी । शुचि स्मितं यस्याः सा शुचि स्मिता ।

P. 40, l. 25. पुरुषः व्याघ्र इव पुरुषव्याघ्रः ।

P. 41, l. 1. दमयन्त्याः+नलस्य is the पदच्छेद ।

P. 41, l. 3. शुचेर्भावः शौचं । कृतं शौचं (स्नानादिकं) येन सः कृतशौचः ।

P. 41, l. 4. कल्यं— dawn, daybreak, प्रातः । द्रष्टा— 1st sing. of 1st fut. of दृश् ।

P. 41, l. 5. पुरा भवतीति पुरातनं ।

P. 41, l. 6. तृप is a misprint for नृप.

P. 41, l. 7. सुखं एषत इति सुखैषिणौ । परस्पर—The स् , here does not become a Visarga or an उपध्मानीय ।

P. 41, l. 8. वसेतां— The poten. is used for the imperf. अवसतां । हृष्टः (तर्पितः) संकल्पः (मनोरथः) ययोस्तौ हृष्ट–संकल्पौ ।

P. 41, l. 9. चतुर्णां पूरणः चतुर्थः ।

P. 41, l. 10. सुष्टु सिद्धः सुसिद्धः+अर्थः यस्य सः सुसिद्धार्थः । मुदं acc. sing. of मुद् (f)., another form of which is मुदा ।

P. 41, l. 11. आप्यायित— caus. p.p. of आप्यै (1. A). satisfied. ।

P. 41, l. 12. तोयं—वर्षोदकं । वसूनि धारयतीति वसुन्धरा । Note the augment म् at the end of the उपपद वसु.

P. 41, l. 13. This chapter is called नलदमयन्तीमेलन (The union of *Nala* and *Damayantí*).

P. 41, l. 15. सुष्ठु अलंकृतः (भूषितः)—स्वलंकृतः ।

P. 41, l. 16. काले—उचितसमये, पूर्वोक्तप्रातःकालेवा । The Mb. has कल्यं । वसूनि धीयन्ते अस्मिन्निति वसुधा ।

P. 41, l. 17. पुत्रं इव पुत्रवत् । मुदा —instr. sing. of मुद् ।

P. 41, l. 18. अर्हां अनतिक्रम्य यथार्हं ।

P. 41, l. 19. अर्हणा—पूजा । प्रतिगृह्य—अंगीकृत्य ।

P. 41, l. 20. परिचर्या—सत्कारः, नमस्क्रिया । यथावत्—यथाशास्त्रं ।

P. 41, l. 21. हर्षात् जातः हर्षजः । स्वनः—घोषः ।

P. 41, l. 22. दृष्ट्वा governs संप्रहृष्टस्य । तथा (तेनप्रकारेण) आगतं (निवृत्तं)—तथागतं ।

P. 41, l. 23. राजोचिता मार्गाः राजमार्गाः । (मध्यमपदलोपीसमासः).

P. 41, l. 24. द्वारि द्वारि—प्रतिद्वारं । पुष्पभंगः—पुष्पविकिरणं पुष्परचनावा । प्रकल्पितः—रचितः ।

P. 42, l. 1. बाहुकस्य च्छद्म—०च्छद्म । तदस्यास्तीति बाहुकच्छद्मी । बाहुच्छद्मकं would be better.

P. 42, l. 2. हृष् being 1. and 4. P., जहर्षे should be जहर्ष ।

P. 42, l. 3. आनाय्य—caus. indec. p. of नी with आ । क्षमयामास—caus. perf. of क्षम् (1. A). (असान्त्वयत्).

P. 42, l. 4. दिष्ट्या—दैवात् । दारैः—from दाराः (always masc. pl.). । अभ्यनन्दत. *Vide* note on p. 40, l. 21.

P. 42, l. 5. कच्चित्—an indec. denoting interrogation.

P. 42, l. 6. नञ्ज्ञातं अज्ञातं+यथा भवति तथा वासः—अज्ञातवासः ।

P. 42, l. 7. बुद्धिः पूर्वा येषां तानि बुद्धिपूर्वाणि ।

P. 42, l. 11. कृते agrees with the loc. abs. अपराधे (understood) । क्षन्तव्यं agrees with the pronoun तत् (understood), standing (सामान्येन पुंसक) for अपराधः ।

P. 42, l. 12. संबन्धः अस्यास्तीति संबन्धी ।

P. 42, l. 14. त्वयि—तवगृहे । सुखं—adv. agreeably.

P. 42, l. 15. भविष्यामि is understood after स्वगृहे, and अभवं after तवगृहे ।

P. 42, l. 16. त्वदीयं—Another form of this word is तावक । तिष्ठति—निक्षेपत्वेन इति शेषः ।

P. 42, l. 17. उपाकर्तुं—प्रत्यर्पयितुं । उपाकर्तुमिच्छामि—उपाचिकीर्षामि । मन्यसे—अनुमोदसे ।

P. 42, l. 20. विधिना (शास्त्रेण) दृष्टं—विधिदृष्टं (कर्म)—आचमनादिकं ।

P. 42, l. 22. सूतं अन्यं—He had to procure the services of a different charioteer; for, one of the charioteers that followed him to *Kundina* was found to be *Nala*, and the other *Várshneya* preferred to enter into the service of his former master *Nala.*

P. 42, l. 24. इव is expletive. । नातिदीर्घं—स्वल्पं, मासावसितं ।

P. 42, l. 25. This chapter is entitled ऋतुपर्णस्वदेशगमन (*Rituparna's* return to his country).

P. 43, l. 2. कुन्त्या अपत्यं पुमान् कौन्तेयः । आमन्त्र्य—आपृच्छ्य ।

P. 43, l. 3. परीवारः—The final short vowel of the उपसर्ग in abstract nouns (ending in घञ्) is optionally lengthened.। प्रति—उद्दिश्य. This is a preposition (कर्मप्रवचनीय).

P. 43, l. 4. दन्तौ अस्य स्तः इति दन्ती (गजः).

P. 43, l. 5. षोडशान् परि—परिषोडशान्—about seventeen । पद्भ्यां अतति (walks constantly) पदातिः—a foot-soldier.

P. 43, l. 7. सुसंरब्धः—excited, enraged. तरसा—वेगेन ।

P. 43, l. 9. पुनः— one sentence ends with this word. अर्जितं—pp. of अर्ज् (1. P). Perf. आनर्ज ।

P. 43, l. 11. सन्यासः—pledge or stake. भवतु इति शेषः ।

P. 43, l. 13. प्राणयोः—The gen. is used for the instr. प्राणाभ्यां । पणावहे—The pres. tense is used for the impera. पणावहै ।

P. 43, l. 14. परस्य स्वं (वित्तं) परस्वं परकीयं इत्यर्थः ।

P. 43, l. 15. प्रतिपाणः—प्रतिपणनं, counter-stake. Here the word has a different meaning from what it has in p. 5, l. 20. It means here 'A return game' 'giving a second chance.' इति is understood after प्रदातव्यः । उच्यते—वृद्धैः, न्यायदर्शिभिरितिशेषः ।

P. 43, l. 17. द्वाभ्यां रथाभ्यां निर्वृत्तं युद्धं द्वैरथं—lit. A single combat in chariots. Hence any duel. | शान्ति—Satisfaction, वैरनिर्यातनं ।

P. 43, l. 18. वंशभोज्यं should be वंशभुक्तं । अर्थितव्य—यातितव्यं । यथा तथा has the same significance as येन केनाप्युपायेन and is therefore tautological.

P. 43, l. 19. वृद्धानां—ज्ञानवृद्धानां । शासनं—विधिः । वृद्धोपदिष्टो विधिरित्यर्थः ।

P. 43, l. 21. कितवस्य (धूर्तस्य) भावः कैतवं । कैतवेन (adv). =कैतवात् , fraudulent । अक्षाः साधनत्वेन यस्यां सा अक्षवती—a game at dice । अक्षवत्यां—To keep up the balance of construction, the words 'शाराः पात्यन्तां' should be supposed to be understood after this word. नाम्यतां—caus. pass. im-

perative of नम् । 'Let the bow be caused to be bent by thee.' अक्षैर्देवनं धनुषोः नामनं इत्यनयोरेकत रस्मिन् बुद्धिः क्रियतामित्यर्थः ।

P. 43, l. 24. दिष्ट्या—दैवयोगात् ।

P. 43, l. 25. दुष्करं—another reading is दुष्कृतं । दुष्करं कर्म—Her acts which should have beeen impracticable for other females. क्षयंगतं—नाशं, समाप्तिं । तस्याः दुर्दशा समाप्तेत्यर्थः । *Pushkara* considered that *Damayanti's* bad days were over, for she was soon to be won by him at the gaming table, and then kept in an enviable position as his mistress. This is explained in the next 2 lines.

P. 44, l. 2. मां उपस्थास्यति. The Atm. form उपस्थास्यते would be better—'Shall wait upon me.' इति यत् तत् व्यक्तं (विशदं) इत्यर्थः । अद्भ्यः सरति उद्गच्छतीति—अप्सराः—A class of celestial female, called स्वर्वेश्या. They were one of the products of the churning of the ocean.

P. 44, l. 4. सुहृदां गणाः सुहृद्गणाः नसुहृद्गणैः असुहृद्गणैः । ममसुहृद्गणैः सह देवने अतिप्रीतिरित्यर्थः ।

P. 44, l. 6. कृतं कृत्यं येन सः कृतकृत्यः—कृतार्थः, प्राप्तजन्मफलः इत्यर्थः । वसति is understood after हृदि.

P. 44, l. 7. ताः—कर्णकठोराः इत्यर्थः । बह्वबद्धानि प्रलपतीति—॰प्रलापी ।

P. 44, l. 9. रोषेन ताम्रे रोषताम्रे+अक्षिणी यस्य सः ॰ताम्राक्षः ।

P. 44, l. 10. पणावः. The present tense is used for the imperative पणाव । व्याहरसे should be व्याहरसि । यदि त्वं जितो भविष्यसि तदा किंचिदपि व्याहरिष्यसि इत्यर्थः ।

P. 44, l. 12. एकपाणेन—अक्षाणां सकृत्पातेनन ।

13

P. 44, l. 14. विगतं अग्रं यस्य तत् व्यग्रं distracted. अव्यग्र—undisturbed. हृतं कण्टकं (शल्यं) यस्मात् तत् हृतकण्टकं ।

P. 44, l. 15. वीक्षितुं शक्या—वीक्ष्या । अपि is understood after वीक्षितुं । अपकृष्टो नीच इव सीदतीति अपसदः a wretch. At the end of comps. this word means '*Vile, accursed.*' राज्ञां अपसदः राजापसदः ।

P. 44, l. 16. दासस्य भावः दासत्वं, दास्यमित्यर्थः ।

P. 44, l. 18. (त्वं) च—This word has the force of तु

P. 44, l. 19. आधास्ये—आरोपयिष्यामि । The *pres.* tense (आदधामि) would be better.

P. 44, l. 21. अंशः—पित्र्यस्य राज्यस्य भागः । वितरामि—ददामि । Another reading has यथैव instead of तथैव.

P. 44, l. 22. प्रीतिः—अस्तीति शेषः ।

P. 44, l. 23. सुहृदो भावः सौहार्दं । त्वत्तः—The adv. suffix तस् , though it generally denotes the abl., is used for the loc. प्रहास्यति—the active form is used for the passive प्रहास्यते (pres. tense प्रहीयते) from हा 3. P. with प्र. 'Will not diminish.'

P. 44, l. 24. The 2nd सः should be त्वं । शरदः (f.) संवत्सराः ।

P. 45, l. 1. सत्यः विक्रमः यस्य सः सत्यविक्रमः ।

P. 45, l. 3. ह—The Mb. reads तं ।

P. 45, l. 5. क्षेतुं शक्या क्षय्या । न क्षय्या अक्षय्या । क्षेय would denote 'क्षेतुं योग्य' 'that which deserves diminution.' But क्षय्य means that which cannot be diminished. A similar

difference in meaning exists between जेय and जय्य । वर्षाणां अयुतं (दशसहस्रं) वर्षायुतं ।

P. 45, l. 6. वितरसि—ददासि । प्राणान्—always in the pl. अधिष्ठानं—निवासस्थानं ।

P. 45, l. 9. प्रस्थाप्य—caus. indec. p. of स्था (1. A) with प्र । नास्ति आमयः (रोगः) यस्य सः अनामयः ।

P. 45, l. 11. जनपदे भवाः जानपदाः । पौराश्च जानपदाश्च पौरजानपदाः । तनूषु रोहन्तीति तनूरुहः (केशाः) । संप्रहृष्टाः (पुलकिताः) तनूरुहाः येषान्ते—०तनूरुहाः ।

P. 45, l. 12. अमा (सह) वर्तत इत्यमात्यः । अमात्यः प्रमुखः येषान्ते—अमात्यप्रमुखाः । तैः सह वर्तन्त इति सामात्यप्रमुखाः ।

P. 45, l. 13. स्मः (1st pl. pres. अस्)+निर्वृता is the पद-च्छेद । निर्वृताः—सुखिनः ।

P. 45, l. 14. शतं क्रतवः (अश्वमेधाख्याः) यस्य सः शतक्रतुः । *Indra* is so called because the person who performs one hundred horse-sacrifices entitles himself to the position of Indra, and eventually becomes *Indra.* The chapter in the Mb. ends with this verse, and the following verses in the text are given as the opening verses of the next chapter.

P. 45, l. 15. पुरे and महोत्सव are noms. abs. । संप्रवृत्ते —समाप्ते ।

P. 45, l. 17. मातुं शक्यः मेयः । न मेयः अमेयः+आत्मा यस्य सः अमेयात्मा ।

P. 45, l. 19. वैदर्भ्यां —loc. abs. पुत्राभ्यां सहिता सपुत्रा ।

P. 45, l. 20. वर्तयामास—The caus. is used for the simple root अवर्तत । मुदित—p. p. of मुद् . (1. A). देवानां राट्—

देवराट् । नन्दयतीति नन्दनं—इन्द्रोद्यानं । वर्तयाति is understood after नन्दने ।

P. 45, l. 21. प्रकाशस्य भावः प्रकाशता । जम्बुद्वीप—one of the seven continents surrounding the mountain *Meru.* 'India' द्विर्गता आपः यत्रद्वीपं an island.

P. 45, l. 22. प्रत्याहृत्य—पुनर्लब्ध्वा । The last line in the Mb. regarding *Nala* is the following : ईजे च विविधैर्यज्ञैः विधिवच्चाप्त-दक्षिणैः ।

P. 45, l. 23. This Chapter is called पुष्कराश्वासन (The consolation of *Pushkara*).

NOTES ON THE PANCHATANTRA.

पंच तन्त्राणि (परिच्छेदाः, separate treatises) यस्मिन् तत् पंचतन्त्रं, a well-known collection of moral stories and fables. It is so called from its being divided into five chapters, the first of which is called मित्रभेद, 'The separation of friends.' This work was written in the 6th century, A. D.

The following is an abstract of the second *Tantra* down to the opening of the text portion :—A crow named लघुपतन was one morning about to set out in search of prey, when his eyes fell upon a fowler with a net in his hand. While the crow was watching his movements, the fowler spread his net and sprinkled grains of rice thereon. Beholding the tempting rice, *Chitragríva*, king of doves, who just then came to the spot, alighted with his retinue to taste the grains, and was entangled. When the fowler hastened to kill them, all the doves, at the word of their sovereign, flew up with one mind and sailed away, carrying the net with them. The disappointed fowler followed them on the ground, till he lost sight of them, and returned home, wailing the loss of his net. In the meantime the birds alighted near the residence of the mouse हिरण्यक, who was a great friend of the dove-king. The mouse came out on being called by the dove-king, and learning the cause of their misfortune, hastened to gnaw away their bonds, and effected their release. When the dove-king with his retinue thanked the mouse, and returned to his quarters, the crow, लघुपतन, who had followed the doves and had been observing from a distance the release effected by the mouse, came down and importuned हिरण्यक to extend his friendship for the dove-king to him also. At first, the mouse said it was impossible, as they were born-enemies; but when the crow threatened to fast himself to death, if he failed to secure the friendship of the mouse, the latter con-

sented to be in talking terms with him, remaining all the time within his hole. By and by, their friendship took a deep root, and the mouse passed most of his time in conversing agreeably with the crow, nestling between his feathers. Once upon a time the crow wanted to leave the place, as it was famine-stricken, and the mouse had his own reasons to follow him. The crow, carrying the mouse in his beak, alighted near a pond in the southern country, where a friend of his a tortoise called मन्थरक lived. When the mutual introduction was over, the crow and the tortoise entreated the mouse to relate his griefs which induced him to quit his former place. The mouse replied: 'In a monastery near *Mahiláropya*, there lived an ascetic named *Támrachúda*. I climbed up and lived upon the remnants of the alms, which he had suspended from a beam. So, to scare me away, he was waking all the night, striking the pot with a rattling stick. This circumstances he narrated to a visitor named *Brihatsphig*, who attributed my ability to jump to such a height, to treasure concealed underneath my residence. The next morning with a hatchet, the two traced my footsteps, and discovered my abode, and digging, carried away the treasures that lay concealed therein. The next night, I tried my strength, but could not climb to the alms-pot. On seeing my strength reduced, my followers deserted me to my enemy. I again made a desperate effort to regain the lost treasures, but as I was making a hole on the side of the box, the ascetic, my enemy, awoke, and I escaped, as I am destined to live longer. For it is said: 'A person obtains the wealth which he is destined to obtain, and even a celestial being is not competent to offer him an obstacle therein. So I do not grieve,—nor is there surprise in me—that what is ours does not become the property of others.' The crow and the tortoise asked, "How is it?," to which हिरण्यक replied :—

P. 46, ll. 1. & 2. रूपकाणां शतं रूपकशतं तेन—०शतेन । विक्रीयमाणः—pass. pres. of क्री (9. U). with वि ।

P. 46, ll. 3—6. लङ्घयितुं—Indec. p. of लंघ् (10 U.). निवारयितुं । अस्माकं इदं अस्मदीयं। इति यत् तस्मिन् विषये न शोचामि न च मे विस्मयोऽस्तीत्यर्थः । तत्—लिखितं ।

P. 46, ll. 7—10. कानि सन्त्यस्मिन्निति कियत् । ०शतेन—गृहीतः इतिशेषः । धिक्—an interjection of 'censure' or 'displeasure' (usually accompanied with the acc.), meaning 'fie,' 'shame.' त्वां इतिशेषः । लिखितः एकश्लोकः यस्मिन् तत्—०श्लोकं । रूपकशतेन—रूपकशतं दत्त्वेत्यर्थः । प्रवेष्टव्यं—neut. pot. participle. । मद्गृहं न प्रविशेरित्यर्थः । If the pass. part is used, the sentence would read :—मद्गृहं न प्रवेष्टव्यं त्वया ।

P. 46, ll. 11—13. निर्भर्त्स्य—indec. p. of भर्त्स् (10 A.) with निर् । निर्वेदः—वैराग्यं । विप्रकृष्टं—दूरं । अन्योदेशः देशान्तरं । आसाद्य—प्राप्य । कतिपयाश्च ते दिवसाश्च कतिपयदिवसाः । नगरे निवसतीति नगरनिवासी—पौरः । पृष्टः—अनुयुक्तः । किं नाम यस्य सः किन्नामा (nom. sing.) । इति is understood after त्वं ।

P. 46, ll. 13—15. मनुष्यः—इति is understood after this word.

P. 46, ll. 16—19. अभिनवे च रूपयौवने च अभिनवरूपयौवने । ताभ्यां संपन्ना—०संपन्ना । यूनो भावो यौवनं । द्वितीया+एकस्मिन् is the पदच्छेद । अस्ति—historic pres. for आसीत् । मनांसि रमयतीति मनोरमः । दृष्टेर्गोचरः (विषयः) दृष्टिगोचरः दर्शनपथ इत्यर्थः ।

P. 47, ll. 1—4. तस्मिन् (राजपुत्रे) गतं+मनः यस्याः सा तद्गतमनाः । निजसखी+अभिहिता is the पदच्छेद । अभिहिता—उक्ता । पश्यामि—पश्येयं would be better. त्वया यतितव्यं—यतस्वेत्यर्थः । शीघ्रं. This word modifies. गत्वा, and *not* अब्रवीत् । यदहं—यत् is expletive । भणितं—neut. p. (भावे क्तः) । सा त्वां बभाणेत्यर्थः । The words within brackets in this page have been substituted by the compiler of the Text for words in the *Pan-*

chatantra, that convey the idea of a *dishonorable* love. यन्मम—यत् means 'for the reason that.' प्रभृति—आरभ्य । उपयन्तुकामा. *Vide* note on p. 8, l. 6. उपयन्तुं—विवोढुं । यम् with उप is Atm. when the root means 'to make one's own (by marriage). तद्यदि—तत्=तस्मात्; यदि—यदि मन्यसे ।

P. 47, ll. 5—7. केनोपायेन—कथं । प्रवेष्टव्यं—राजमन्दिरमिति मया इति च शेषः । सख्या+अभिहितं is the पदच्छेद । सुधया निर्मितं सौधं—lit. a white-washed building; hence a palace. Here the word means a terrace or upper story. अरोढव्यं—pot. p. of रुह् (1. P.) with आ ।

P. 47, ll. 8—10. एवं करिष्यामि—वचनं अनुसरिष्यामि । स्वचेतसा—within himself । न कर्तुं योग्यं—अकृत्यं ।

P. 47, l. 11. The blank stands for a verse omitted for containing indecent idea.

P. 47, ll. 12 & 13. अपगतिः—अधोगतिः, नरकादिपतनं इति यावत् । भ्रश्यते—pass. pres. of भ्रंश् (1. A. and 4. P).

P. 47, ll. 14 & 15. धवलं च तत् गृहं च धवलगृहं सौधमित्यर्थः । कौतुकेन (कुतूहलेन) आविष्टं (आक्रान्तं)+हृदयं यस्य सः—०हृदयः ।

P. 47, ll. 16—18. सः—आगन्तुं संकेतितः राजपुत्रः । अयं—इदानीं प्राप्तः । आश्वस्तं (more correctly विश्वस्तं, believing) चित्तं यस्याः सा—०चित्ता । खादनं—भोजनं । आच्छाद्यते शरीरं अनेनेति आच्छादनं वस्त्रमित्यर्थः । दर्शनं एव दर्शनमात्रं । त्वां वर्जयित्वा—त्वद्वर्जं. (The suffix of this *indec.* is called णमुल्).

P. 47, ll. 19—22. कस्मात्—कथं । इत्युक्ते—तेनेति शेषः । वीथी एव मार्गः वीथीमार्गः । गच्छति, आगच्छति—These are *historic*

pres. अन्यस्मिन् विषये (देशे) + वसतीति अन्यविषयवासी । वरः— जामाता । आरब्धः—The p.p. is used for perf. p. आरब्धवान् ।

P. 47, ll. 23—25. लग्नं एव समयः—लग्नसमयः । ०समये — loc. abs. । आसन्न—समीपवर्ति । श्रेष्ठं अस्यास्तीति श्रेष्ठी— the president of a mercantile guild. रचित may be made to qualify मण्डप or वेदिका । कौतुकं —That ceremony before a marriage, in which a piece of thread is tied round the wrist. The technical name for the thread is प्रतिसर । कौतुकं च मंगलवेषश्च— ०वेषौ । कृतौ ०वेषौ यस्याः सा—कृत....वेषा । वणिक् सुता + आस्ते is the पदच्छेद । हस्ती (nom.)— गजः । आरोहकः— आधोरणः, an elephant-driver. प्रणश्यन्तश्च तेजनाश्च प्रणश्यज्जनाः तेषां कोलाहलेन । आकुलयन् —pres. p. of the den. verb आकुलयति from the adj. आकुल ।

P. 48, ll. 1—3. वरं अनुयान्तीति वरानुयायिनः । प्रणश्य — having been injured. एकाकिनी — The word एक takes the suffix आकिन् when it means 'unassisted.' मा भैषीः—*Vide* note on p. 18, l. 6. परित्राता —1st pers. sing. 1st fut. of त्रा (2. A.) with परि । अस्थिरां स्थिरां सम्पद्यमानां कृत्वा स्थिरीकृत्य । सुधीरं —adv. boldy. दक्षिणपाणौ —तस्याः दक्षिणपाणिं इति शेषः । सहसा (बलेन) निर्वृत्तं साहसं । तस्मिन् प्रसृतः साहसिकः तस्य भावः साहसिकता । महती चा सौ साहसिकताच महासाहसिकता ।

P. 48, ll. 4—7. निर्भार्त्सितवान् is a misprint for निर्भर्त्सितवान्, p.p. of भर्त्स् (10. A.) with निर् 'to menace.' हस्तिनि — loc. abs. यावत् आगच्छति —the *present* tense is used in a subor-

dinate sentence having यावत्, although the verb may denote *past* or *future* action. बन्धवः एव बान्धवाः। स्वार्थे प्रत्ययः। लग्नसमये—loc. abs. अतिक्रान्ते—अतीते। अभिहितं—तेन वरकीर्तिना इति शेषः। श्वश्रुर एव श्वशुरकः। स्वार्थे प्रत्ययः। विरुद्धं—विपरीतं। प्रदाय—This *indec.* modifies the *active* form of the word प्रदत्ता। मह्यं प्रदाय अन्यस्मै त्वं प्रदत्तवान् इत्यर्थः।

P. 48, ll. 8—11. भोस्+अहं. The स् of भोस् becomes य्, which is dropped *optionally* before vowels, and *necessarily* before consonants. So. भोयहं is another form of सन्धि। हस्तिनः (abl.) भयं हस्तिभयं। पलायित p.p. of अय् (1. A.), with परा, the र of the उपसर्ग becoming ल। वृत्तं—इति is understood। आरब्धः—the p.p. is used for the perf. p. आरब्धवान्। सुन्दरं—nom. of the pass. p. कृतं। वृत्तान्तः—इति is understood। प्राणानां संशयः प्राण संशयः मरणं इति यावत्। मुक्त्वा—विहाय, *Vide* p. 38, l. 21. जीवन्त्याः+नान्यः is the पदविभाग।

P. 48, ll. 12—14. व्युष्टा—p.p. of वस् with वि, the व् of the root taking संप्रसारण। प्रभातेत्यर्थः। ०समवाये—loc. abs. समवायः— सङ्घः, समूहः। वार्ताव्यतिकरः—किंवन्दन्ती, जनश्रुतिः। तत्र महाजने—समवायोऽवर्तत इति श्रुत्वेत्यः।

P. 48, ll. 15—18. कीदृशं—किं becomes की before दृश्, दृश, and दृक्ष। वृत्तान्तः—इति is understood। रजकन्या is a misprint for राजकन्या। स्मृत्वा—रात्रिवृत्तान्तं इति शेषः। तस्याः सखी is a substitution made by the compiler of the Text. The third line of the verse is put, in the Panchatantra, in the mouth of the daughter of the head of the police, who had made an assignment to meet her lover in a temple, and who, finding

प्राप्तव्यमर्थ in the place of assignment, gave him food, garment, &c., and married him according to the *Gándharva* form. Finding out her mistake, she dismissed him. This incident occurred after the hero was sent out of the palace, and before he joined the bridegroom's procession. The next morning when the king gave his daughter to प्राप्तव्यमर्थ, the head of the police (दण्डपाशक) also gave him his daughter.

P. 48, ll. 19—21. अभयदानं दत्वा—अभयं दत्वा would be simpler. अवगतं (ज्ञातं) तत्वं येन सः अवगततत्वः। बहुमानेन सह वर्तते यस्मिन् कर्मणि यथा तथा सबहुमानं (adv.)। समंसह। अलंकारश्च ते परिवाराश्च—०प्ररिवाराः सर्वे च ते अलंकारपरिवाराश्च—सर्वा....वाराः। नगरेण विदितः—नगरविदितः। The indirect form सः स्वस्य पुत्रोऽभूत् would be better.

P. 48, ll. 22—25. युवा चासौ राजा च युवराजः तस्य भावः कर्म वा यौवराज्यं। प्राप्तव्यमर्थेनापि—अपि has the force of च। स्वस्येमौ स्वीयौ। पितृमातरौ—the order is wrong. The words in द्वन्द्व comps. should be in the descending order of their importance or in their natural order. मातापितरौ or पितरौ would be better. तस्मिन्नगरे. The loc. should be acc., नीं being a root taking 2 objects. गोत्रं—वंशः।

P. 49, ll. 1—5. सुखानि च दुःखानि च सुखदुःखं—द्वन्द्वैकवद्भावः। परं—अधिकं।

P. 49, ll. 6—8. विगतः रागः यस्मात् सः विरागः तस्य भावो वैराग्यं। भद्रं—in the voc. sing. means 'my good friend.' सुहृत्+अयं+असंदिग्धं is the पदविभाग। असंदिग्ध—is adv. क्षामः—p.p. of क्षै (1. P.), which becomes क्षा, before the p.p.

suffix, and म is the substitute for the p.p. suffix त । आनयति and भक्षयति—*historic* pres.

P. 49, ll. 9—10. विकारं याति—विकुरुते । नो=न । वित्ते—nom. abs. agreeing with सति understood. शोभने कुले जातः सुकुलीनः । कुलीन also means the same thing. कारयेत् — nom. एकः understood.

P. 49, ll. 11 & 12. हूयते इति होमः तदर्थं अग्निः होमाग्निः । पण्डा (ज्ञानं) संजाता एषां—पण्डिताः ।

P. 49, ll. 13—15. आपत्काले and वृद्धिकाले —loc. abs. यत् मित्रं—भवति इति शेषः । दुष्टः जनः दुर्जनः ।

P. 49, ll. 16—19. अस्य (विषये)—अस्मिन् would be better । समुत्पन्नः—जातः । नीतिविरुद्धा—5. Tat. मित्रस्य भावो मैत्री । मांसं अश्नन्तीति मांसाशिनः । नितान्तं—अतिमात्रं । वैरं करोतीति वैरकृत् । मित्रैर्विध्वस्तः (हतः)—मित्रविध्वस्तः । कार्यात्—फलात् । वैरं अस्यास्तीति वैरी.

P. 49, ll. 20—24. स्वागतं—अस्त्विति शेषः। स्वगृहे इव स्वगृहवत् । तत्र (विषये)—तस्मिन् would be better. अभ्रस्य (मेघस्य) च्छाया अभ्रच्छाया । If the विग्रहवाक्य were to be अभ्राणां च्छाया, the comp. would be अभ्रच्छायं । खलस्य—दुर्जनस्य । सिद्धं—पक्वं । योषितः—nom. pl. । कालोपभोग्यानि —words in the acc. case, denoting *continuity* of action can be compounded in *Tat.* । उपभोक्तुं योग्यानि उपभोग्यानि । यूनो भावाः यौवनानि. The pl. denotes the various acts of youthhood. उपभोग्यानि is an instance of एकशेष comp.

P. 50, ll. 1—5. जीवनं इव जीवनवत् । देहे—देहात् would be

better, as the word is followed by a word (वियोजित) expressing separation. यमान्तं—(अन्तं=अन्तिकं) यमसदनं इत्यर्थः। व्रजतः gen. sing. pres. p. of व्रज्, adj. to पुंसः। पञ्चानां पदानां समाहारः पंचपदी। धनानि पञ्चपदपरिमितदूरमपि मृतं नानुगच्छन्ति।

P. 50, ll. 6—10. आमिषं—भोग्यवस्तु। वित्तैः (धनैः) आढ्यं (संपूर्णं)। योजयते—caus. pass. pres. of युज्। प्राप्तः दोषः यं प्राप्तदोषः।

P. 50, ll. 11—14. धिक् is generally used with the acc. and sometimes with the acc. and gen. कष्टं संश्रयन्त इति कष्टसंश्रयाः। अर्थं (धनं) अर्थयत इति अर्थार्थी—धनाभिलाषी। मोक्षार्थी—मुमुक्षुः।

P. 50, ll. 15—19. प्रशस्तं मनः अस्ति अस्येति मनस्वी। को वै—वै has the force of वा। दंष्ट्राश्च नखानि च लांगुलं च—०लांगुलं। A द्वन्द्व comp. made up of words denoting parts of the parts of the body is in the singular No. 1. तदेव प्रहरणं (आयुधं)—०प्रहरणं। द्वाभ्यां पिबन्तीति द्विपाः। हतश्चासौ द्विपेन्द्रश्च हतद्विपेन्द्रः। छिनत्ति—शमयति।

P. 50, ll. 20—24. व्यवसायः (उद्यमः) एषां अस्तीति व्यवसायिनः। शोभना विद्या येषां ते सुविद्याः। परः। शत्रुः। प्रज्ञायाः निधिः प्रज्ञानिधिः। प्रकृत्यां भवः प्राकृतः—साधारणः। अपरं—There should be a line (।) after this word। कर्मणः (पूर्वजन्मकृतस्य).

P. 51, ll. 1—5. एतावन्ति दिनानि—इयन्तं कालं।आत्मनः इदं—आत्मीयं। न आत्मीय—अनात्मीयं (परकीयमित्यर्थः)। सोमलिको यथा—समाश्नुतेतिशेषः।

P. 52, ll. 6—10. कुलादागतः कौलिकः—a weaver. L. 8. पटरचना—This means 'arrangement of cloths.' What the author means is तन्तुरचना (arrangement of threads).' It is apprehended that this word may be a misprint for पट्टरचना (arrangement of silk threads). Cf. the next line. | उत्पादयाति—historic pres. for उदपादयत् । भोजनं च आच्छादनं च भोजनाच्छादने ताभ्यां (abl.) अभ्यधिकं । स्थूलवस्त्रं—सूक्ष्मेतरैः तन्तुभिर्निर्मितं वस्त्रं ।

P. 51, ll. 11—15. संपादने विज्ञानं येषां ते—०विज्ञानिनः । विज्ञानं—विशेषज्ञानं । धनकनकसमृद्धान्—धनसमृद्धान् would do, कनक being one of the forms of धन । न धारयाति इत्यधारणकं ।

P. 51, ll. 16—20. उत्पतन्ति, निपतन्ति—These verbs have for their nom. ते (पक्षिणः) understood । तद्—उत्पतनं, निपतनमितिच यत् । प्राप्त्या—The result of action done in a former life, fate. भवतीति शेषः । उपतिष्ठाति—प्राप्नोति । काश्चिदिति शेषः। भवितव्यस्य भावः भवितव्यता—उपभोगस्येति शेषः ।

P. 51, ll. 21—24. प्राक् भवतीति प्राक्तनं । शयानेन adj. to आत्मना । Cf. आस्ते भग आसीनस्य ऊर्द्ध्वः स्तिष्ठति तिष्ठतः । शेते निपद्यमानस्य चराति चरतो भगः ॥

P. 52, ll. 1—4. व्यवसायः (उद्यमः) परः (प्रधानः) यस्य सः व्यवसायपरः । फलति—प्रयोजनवद्भवाति, सिद्ध्यति ।

P. 52, ll. 5—9. तालेन निर्वृत्ता तालिका । written also as तालिकः । उद्यमपरित्यक्तं—व्यवसायहीनं । स्मृतं—मनीषिभिरितिशेषः । कर्मवशात्—कर्मविपाकेन । भोज्यकालेऽपि — अपि

agrees with भोजनं । वक्त्रे should be वक्त्रं, as प्रविशेत् is a transitive verb.

P. 52, ll. 10—14. उद्योगः (उद्यमः) अस्यास्तीति उद्योगी । देवादागतं दैवं—fate, fortune । कुत्सिताश्च ते पुरुषाश्च कापुरुषाः । The prefix कु denoting '*wickedness*' becomes optionally का before पुरुष । निहत्य—दूरीकृत्य । पुरुषस्य भावः पौरुषं । आत्मशक्त्या—यथाशक्ति । यत्ने—loc. abs. । अत्र—असिद्धौ इत्यर्थः । सिद्ध्यति—The nom. of this word is कार्यं understood.

P. 52, ll. 15—20. वदने विशन्ति. *Vide* note on l. 8. कातराः—भीताः, पौरुषहीनाः । इति—The proper position of this word is the end of the line. कर्म is the nom., having for its verb सिद्ध्यति । कुर्वतः—the object is understood. Cf. 'The new born child *sees*.' उपालब्धुं योग्यः—उपालभ्यः । दैवेन अन्तरितं (तिरोहितं) पौरुषं यस्य सः—०पौरुषः ।

P. 52, ll. 21—24. वर्धमानपुर—The modern Burdwan. अर्धं पथः अर्धपथः । In एकदेशिसमास, (comp. denoting fractions), the word denoting fraction is used as the first member. पथिन् at the end of comps. becomes पथ । अर्धपथे—better if this word be in the acc. स्कन्धे—आरुह्य being a transitive participle, स्कन्धं would be better. स्वगृहं—प्रति is understood. Cf. p. 53, l. 11.

P. 53, ll. 1—5. रुद्रस्य अयं रौद्रः+आकारः ययोस्तौ रौद्राकारौ । जल्पन्तौ—संभाषमाणौ । तत्र—तयोः । कर्तः—voc. sing. of कर्तृ । दातव्यं. The nom. of this neut. part. is किंचित्

(anything). । परिणतिः—फलं, the result । त्वयि आयत्ता—त्वदायत्ता—resting with thee.

P. 53, ll. 6—10. रिक्त—शून्य । आक्षेपेन सहितं—साक्षेपं । हेलया—adv. *in force* । विगतः अर्थः (प्रयोजनं) यस्मात् सः व्यर्थः+श्रमः यस्य सः—०श्रमः । नास्ति किंचन यस्य सः अकिंचनः (a penniless person). स्वपत्न्याः+मित्राणां is the पदच्छेद । दर्शयिष्यामि—The form of the simple root (द्रक्ष्यामि) will do । पंचानां समाहारः पंचकं सुवर्ण शतानां पंचकं—०शतपंचकं ।

P. 53, ll. 11—15. जगाम. There should be the mark (।) after this word. विश्राम्यति—historic pres. for व्यश्राम्यत् । उत् (ऊर्ध्वं) कण्ठं यस्यां उत्कण्ठा—lit. the state of mind on account of which the neck is outstretched. Eagerness. गृहे उत्कण्ठा गृहोत्कण्ठा । त्वरया सहितं—सत्वरं । तादृशौ—पूर्वोक्तौ रौद्राकारौ ।

P. 53, ll. 16—20. परिणामः — Same as परिणतिः in l. 5. उपालम्भयसि — The caus. form is unnecessary; the simple form (उपालभसे) would be better. लभ् becomes लभं् in the caus. किं—प्रयोजनं इति शेषः । त्यजामि. The pres. tense is used to denote 'immediate future.'

P. 53, ll. 21—25. दर्भाणां विकारः दर्भमयः । साहसं. *Vide* note on साहसिकता in p. 48, l. 3. । सहामि should be सहे, सह् being Atm. अन्यच्च—There should be the mark (।) after this word.

P. 54, ll. 1—9. संश्रिताश्च ते मानुषाश्च संश्रितमानुषाः — dependants. L. 19. The blank of this line stands for a story in the Panchatantra, which is omitted in the Text.

P. 54, ll. 10—15. एकस्य—एकतरस्य । उक्त्वा +अदर्शनं is the पदच्छेद । विस्मितं मनः यस्य सः विस्मितमनाः ।

P. 54, ll. 15—20. अस्तमितः सूर्यः यस्मिन् सः अस्तमितसूर्यः— adj. to कालः understood. अपि denotes *surprise.* भक्तिवर्जितं may be taken as an adj. qualifying अशनं, or as an adv. modifying दत्तं ।

P. 54, ll. 21—25. व्ययः (expenditure) as opposed to आयः (income) । लाभप्राप्तिः—लाभ here denotes the acquisition of heavenly bliss. विषूचिका was brought about by his over-anxiety regarding the increased expenditure of that day. रुजा—instr. sing. of रुज् (f.) रोगेण ।

P. 55, ll. 1—5. By this fast he made up for the excessive expenditure of the previous day. भोजनाच्छादने त एव संमानौ भोजनाच्छादनसंमानौ । विहितौ ०संमानौ यस्य सः—विहि.... नः । भव्य —nice ; excellent. सुष्वाप. *Vide* note on p. 9, l. 11. निशेरते अस्मिन् जनाः इति निशीथः (रात्रिः).

P. 55, ll. 6—10. उद्धारकाविधिः—the mode of replenishing. राजपुरुपो is a misprint for राजपुरुषो । समायातः+उपभुक्तधनाय is the पदच्छेद । वरं —better.

P. 55, ll. 11—15. अग्निहोत्रं फलं येषां ते ०फलाः । वेदा is a misprint for वेदाः । शीलं च तत् वृत्तं च शीलवृत्तं । गोत्रवृद्धि — The word in the *Panchatantra* for this is रतिपुत्रा। ०फलाः+दाराः is the पदच्छेद । दत्तं (दानं) च भुक्तं (भोगः) च दत्तभुक्ते । ते फले यस्य तत् । गुप्तं च तत् धनं च गुप्तधनं । कार्यं —प्रयोजनं ।

P. 55, ll. 16—20. भोज्यबन्ध्यतया is a misprint for भोज्यवं-

ध्यतया । वन्ध्या is a barren woman. तस्याः भावः वन्ध्यता— fruitlessness. इव is understood after अविद्यमानं । धनिनः (nom. pl.). भवन्तीति शेषः ।

P. 55, ll. 21—24. धनं एषां अस्तीति धनिनः । वरीवाहः— another form of this word is परिवाह । *Vide* note on परिवार in p. 43, l. 3.

P. 56, ll. 1—5. तिस्रः — (nom. pl.) fem. of त्रि । तृतीया गतिः—नाशः । विवेकः अस्यास्तीति विवेकी । स्थितिः—स्थायित्वं, स्थिरता । दुःखाय—भवतीतिशेषः ।

P. 56, ll. 6—9. सन्तोषः एव अमृतं सन्तोषामृतं । कुतस्तत्— सुखं वर्तते इति शेषः । धावतां—gen. pl. pres. p. of धाव् (1. P). निर्गतं अन्तरं (Interspace) यस्मात् तत् निरन्तरं. Incessant, interminable. दुःखं—स्यादितिशेषः । न सन्तोषः असन्तोषः सोऽस्ति एषां इति असन्तोषवन्तः । पुनः is expletive.

P. 56, ll. 10—13. चेतसः—gen. sing. रवौ—loc. abs. गभस्तयः —m. f., रश्मयः । The word इति is understood after स्वास्थ्यं । स्वस्थस्य भावः स्वास्थ्यं— peace of mind । न निवर्तते— नापसरति किन्तु पुनः पुनः पुरुषं क्लिश्नातीत्यर्थः । यथा अग्निसमीपवर्तित्वेन पिपासा वर्धते तथैव विषयाभिलाषो विषयसान्निध्यात् इत्यर्थः ।

P. 56, ll. 14—17. स्तोतुं अर्हः स्तुत्यः । स्वपतौ साधु स्वापतेयं lit. that which is beneficial to its possessor, hence wealth. तस्य कृते तदर्थं । मर्तुं योग्याः मर्त्याः मरणधर्माणः मनुष्याः । किं किं—सर्वमपि कुर्वन्तीत्यर्थः । ईहा—कांक्षा । सा (वित्तेहा) is understood after तस्यापि । शुभं आवहतीति शुभावहा । वरं श्रेयः, adv. in the comparative degree governing an abl.

P. 56, ll. 18—24. परः—शत्रुः । दरिद्रस्य भावः दारिद्र्यं । मूर्तिः—व्यक्तिः, आकारः । मानं एव द्रविणं (धनं) मानद्रविणं । अल्पस्य भावः अल्पता । मानद्रविणे अल्पता—मानद्रविणाल्पता । जरन् चासौ गौश्च जरद्गवः+धनं यस्य सः जरद्गवधनः । गो at the end of a कर्मधारय comp. becomes गव । जरद्गव refers to नन्दी ।

P. 57, ll. 1—6. सुखेन लब्धुं शक्याः—सुलभाः । पथि साधु—पथ्यं lit. agreeable on the road; (hence) wholesome, beneficial. This verse is taken from the *Rámáyana* युद्धकाण्ड iii. 65. नाम धारयन्तीति नामधारकाः ।

P. 57, ll. 7—10. चित्रांगः lit. motley-limbed. त्रासित—caus. p.p. of त्रस् (4. P). । शरस्तंबः—a clump of reeds. सलिलाशयः—सरः ।

P. 57, ll. 11—15. देशकालोचितं—cf. p. 4, l. 22. उद्भ्रान्ता च सा दृष्टिश्च उद्भ्रान्तदृष्टिः ।

P. 57, ll. 16—20. उद्धारितः—caus. p.p. of धृ (10. U.) with उत् । व्यापादितं—caus. p.p. of पद् (4. P.) with वि and आ ।

P. 57, ll. 21—25. अगम्यं—दुर्गमं ।

P. 58, ll. 1—5. गृहेभ्यः उन्मुखाः गृहोन्मुखाः । प्रचुरं (प्रभूतं) च तत् मांसपिण्डं च प्रचुरमांसपिंडं । अन्हो मध्यः मध्यान्हः । वृक्षाणां छाया वृक्षच्छायं (*Vide* note on अभ्रच्छाया, p. 49, l. 23.) तस्य अधस्तात् वृक्षच्छायाधस्तात् । सुभाषितं (conversation) च गोष्ठी (chitchat). च सुभाषितगोष्ठ्यौ । नयन्ति—यापयन्ति ।

P. 58, ll. 6—10. सुभाषितं एव रसः—०रसः । तस्य आस्वादनं,

तेन बद्धः—०बद्धः । रोमञ्च एव कंचुकः—रोमांचकंचुकः । सुभाषितरसास्वादबद्धः रोमाञ्चकंचुकः यस्य तत्—कञ्चुकं । अधीतानि वेदशास्त्राणि यैस्तै—०शास्त्राः । संपुटिका—chest (of wealth).

P. 58, ll. 11—14. अव्याकुलाः व्याकुलाः भूताः व्याकुलीभूताः । आरब्धाः—p.p. standing for आरब्धवन्तः । व्यापांदितः is a misprint for व्यापादितः । उत—अथवा । गर्ता (+) एव विषमं —गर्ताविषमं । लोलस्य (greedy) भावः लौल्यं ।

P. 58, ll. 15—20. विशंक्यते—neut. ver. (भावे) । मध्यस्थे—मध्ये वर्तमानस्य पुरुषस्य विषये । शोधय—मृगय । नातिदूरे—नातिदूरं would be better.

P. 58, ll. 21—25. आपन्नः—adj. to दुःखावेगः ।

P. 59, ll. 1—5. अवसाने—अन्ते । प्राणात्यये— loc. abs. द्वाभ्यां should be द्वयोः, agreeing with जीवतः and मृतस्य । सुखं ददातीति सुखदं ।

P. 59, ll. 6—12. मम वाक्याद्वाच्यौ—cf. वाच्यस्त्वया मद्वचनात्स राजा—रघुवंश, xiv. मया agrees with उपाहृतं, and द्वाभ्यां with क्षम्यतां । क्षम्यतां—pass. imperf. of क्षम् (4. P.) भेतव्यं—neut. pot. past. भीरोर्भावः भीरुत्वं ।

P. 59, ll. 13—18. कृतः निश्चयः येन सः—कृतनिश्चयः । चित्रांगसमीपे—०समीपं would be better.

P. 59, ll. 19—25. आपदां नाशाय आपन्नशाय । दक्ष इति—जानामि इति शेषः । कूटेन निर्मितः पाशः कूटपाशः (मध्यमपदलोपी समासः) । पापः आत्मा यस्य सः पापात्मा । कर्तय—caus. imper. 2nd sing. of कृत् (कृन्त्) 6. U. The form of the simple root कृन्त would be better than the caus. मयि—loc. abs.

P. 60, ll. 1—6. कृतं अन्तं (प्राणिनां) येन सः कृतान्तः यमः। कुब्जं (वक्रं) यथा तथा गच्छन्तीति कुब्जगामिन्यः।

P. 60, ll. 7—14. आपतितं—has befallen. तत्+अनीतिः+अनुष्ठिता is the पदविभाग। व्यापादनं—निधनं। उत्पतिष्यामि—उड्डयिष्ये। खं—आकाशं। रक्षयिष्यसि—The simple form रक्षिष्यसि would be better. अन्या दिक् दिगन्तरं।

P. 60, ll. 15—20. युक्तं—यथोचितं। समायातः—भवानिति शेषः। गम्यतां—pass. impera.। मित्रव्यसनं एव अग्निः मित्रव्यसनाग्निः। विप्रयोगः—वियोगः, separation। दयितजनः—भार्यादिः। ओषधेर्विकारः औषधं। ईषदसमाप्तं सुमहदौषधं—सुमहदौषधकल्पः। वयसा तुल्यः वयस्यः lit. one of the same age. Hence a friend.

P. 60, ll. 21—25. शराः अस्यन्ते अनेनेति शराशनं (धनुः)। कर्णात्—आकर्णं पूरितं+शरासनं यस्य सः शरासनः। स्नायु is etymologically allied to sinew.। विषण्ण—p.p. of सद् (सीद् 1. P.) with वि।

P. 61, ll. 1—5. कूर्मः आहारार्थं is the पदविभागः। संपादितः—प्रकल्पितः। आमिषेण—मांसेन। आहारनिर्वृत्तिः—प्राणयात्रा।

P. 61. ll. 6—12. अन्तं—अवसानं, पारं। अर्णांसि धीयन्त अस्मिन्निति अर्णवः (समुद्रः)। व is a possessive suffix. द्वयोः पूरणं—द्वितीयं, दुःखं इति शेषः। समुपस्थितं—संप्राप्तं, आपतितं। छिद्रेषु—कष्टेषु। अबहुलाः बहुला भवन्ती बहुलीभवन्ति। अनर्थाः—संकटाः। श्रान्तन्स्य in l. 10 is a misprint for श्रान्तस्य। विश्राम—आश्वास। कस्मात्—केन कारणेन। परं—अन्यं।

P. 61, ll. 13—18. असंपत्तौ—आपदि, दारिद्र्ये। गुह्यं—रहस्यं। आपद्विमोक्षणं—5. Tat.। सुहृन्मे—अस्तीति शेषः। व्यसनान्येव

शराः व्यसनशराः । आदौ—प्रथमं । जीवितधर्मः—The principle of life.

P. 61, ll. 19—25. सन्निहितापाय is a misprint for सन्निहितापायः । सन्निहिताः (समीपवर्तिनः) अपायाः यस्य सः । पदं—स्थानं । समागमाः—संगमः, मेलनं । अपगमेन (वियोगेन) सहिताः सापगमाः । भंगुर—brittle. This verse appears in the following form in the *Panchatantra*: कायः सन्निहितापायः संपदः क्षणभंगुराः । समागमाः सापगमाः सर्वेषामेवदेहिनाम् ॥ क्षतं—a wound. धनक्षये—सतीतिशेषः । जठरस्य अयं जाठरः—औदर्यः । जाठरश्चासावग्निश्च जाठराग्निः ।

P. 62, ll. 1—6. भये—loc. abs. परित्राणं—रक्षायाः उपायः । भाजनं—निक्षेपपात्रं, निधानं । आक्रन्दः (विलापः) परः (प्रधानः) ययोस्तौ आक्रन्दपरौ । प्रलपितं—neut. p.p. = प्रलापः । दृष्टेर्गोचरः (विषयः) दृष्टिगोचरः, range of vision.

P. 62, ll. 7—11. तस्यान्तं—व्यसनस्यान्तं, व्यसनतरणं । भेषजं—औषधं । l. 11 अन्यश्च is a misprint for अन्यच्च ।

P. 62, ll. 12—17. अतीतः (past) चासौ लाभश्च अतीतलाभः। भविष्यः (future) चासौ लाभश्च भविष्यलाभः । मन्त्र्यते—pass. pres. of मन्त्र् (10. A.) The numbering opposite this line 51 should be 15.

P. 62, ll. 18—25. शिरसि समारुह्य—better if शिरसि be in the acc. शिरः (acc.) उल्लेखयिष्यामि is the पदविभाग । प्रत्ययेन—विस्रंभात् । धावति—*pres.* denotes the certainty of the *future* event. भद्रः—निरुपद्रवः—feasible. दृष्टः—चिन्तितः । वेत्ति—The obj. is तत् (standing for सिद्धि or असिद्धि).

P. 63, ll. 1—5. वायसेन (काकेन) सनाथं (सहितं)। अद्राक्षीत्—Aor. of दृश् (1. P.), another form being अदर्शत्। वराकः—दीनः, तपस्वी। गत्वा + आयुःशेषजीवितः is the पदच्छेद। आयुः शेषेण जीवितः। त्रोटयित्वा—The simple form त्रुटित्वा will do. यावत् प्रविष्टः तावन्मृतः इत्यर्थः। वनस्य अन्तरं (मध्यं) वनान्तरं। वशंगतः वश्यः। कच्छे (bank) पिबतीति कच्छपः—a tortoise. एनमपि—In addition to the tortoise. अवधार्य—निश्चित्य।

P. 63, ll. 6—10. वज्रस्य उपमा येषांते वज्रोपमाः। ताश्चताः दंष्ट्राश्च वज्रोपमदंष्ट्राः। खण्डं खण्डं—खण्डशः। अप्राप्तस्य तस्य—gen. abs. meaning 'even before he came.' उत्थाय. The स् of the root becomes त् after the prefix उत्.

P. 63, ll. 11—15. गुरुमृगः is one word, so that the space between the words गुरु and मृग in the text should be removed. कमठः—कच्छपः। आदेशतः—आज्ञया। भ्रमामि—pres. of भ्रम् (1. 4. P.) भ्रमति, भ्रम्यति and भ्राम्यति। यत् न कृतं—मरणमित्यर्थः। सज्जः—आयत्तः। तस्मिन्—loc. abs.

P. 63, ll. 16—22. परमानन्दं भजन्तीति परमानन्दभाजः। मिलित्वा—संगम्य। आत्मनः—acc. pl. विनोदं कुर्वन्तः—विनोदयन्तः। अव्याजेन—निष्कपटं। कुटिलस्य भावः कौटिल्यं। पराभूतिः—परिभवः। मित्रसंप्राप्तिः अभिधानं (नाम) यस्य तत् मित्रसंप्राप्त्यभिधानं।

FINIS.